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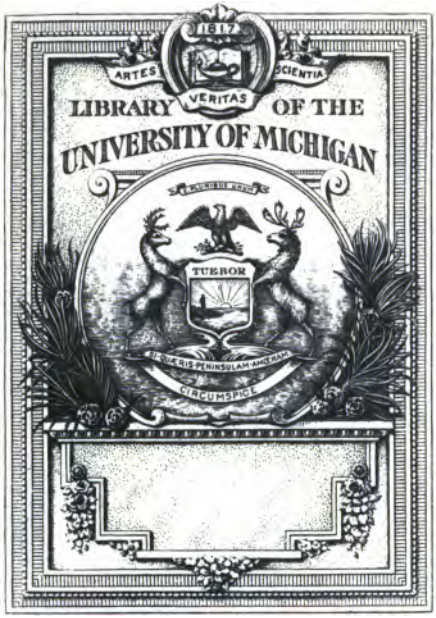
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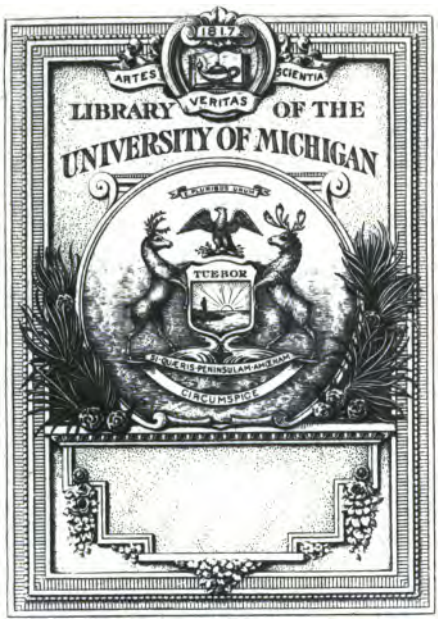
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A

TREATISE

OF

Miſcellany Queſtions:

WHEREIN

Many uſefull Queſtions and Caſes of Conſcience are diſcuſſed and reſolved:

For the ſatisfaction of thoſe, who deſire nothing more, then to ſearch for and finde out precious Truths, in the Controverſies of theſe Times.

By Mr. GEORGE GILLESPIE,
late Miniſter at EDINBURGH.

Publiſhed by Mr. PATRIK GILLESPIE,
Miniſter at GLASGOVV.

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The Publisher to the Reader.

IT hath been a grand designe of the Devil and Instruments acted by him, with much controversie to darken the light in the very breaking up of this present Reformation, and to hide the precious Truth that the simple should not finde it, such pure malice doth he carry against the high way of the Lord, and so afraid he Isa. 35. 8.
is, that the Way-faring men shall not erre therein: but they know not the Counsel of the Lord, nor Mich. 4. 12
the thoughts of his heart, who is about to clear the Truth, by the manifold Errours which have risen in these late Times, to work His peoples hearts to a deep detestation of Errour, as well as ungodliness, and to declare his Truth, to be proofe of all the controversie that can be moved against it, when every Work shall be tried by the fire. There must be Heresies, for making manifest who 1 Cor. 11. 19.
are approved, and what is precious and praise- Zech. 14. 7
worthy Truth, but at the Evening time it shall

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be

be light, and the Lord ſhall make Truth ſhine the more brightly, that it hath been for a time darkned and born down, this cloudie Morning ſhal end in a clear day. This litle treatiſe doth help to blow away and diſpell the miſts of Errour, and clear many queſtioned Truths, beſide ſome points which are practically handled therein. If God had been pleaſed to lengthen the Author his life for longer ſerving his Generation, I am confident it would have come abroad better poliſhed, if he had compleated it and there ſurvayed the whole Work when ſet together. But although this peece be unperfect, yet having the Authors leave, I have adventured to make it Publick, without any addition or alteration, the chriſtian Reader will correct the Errata, and look upon it as it is his opus poſthumũ, *whom God made very ſerviceable in his work, in a very ſhort time: I ſhall only wiſh that it may prove as uſefula nd acceptable to the Judicious and godly, as other peeces which came from his Pen.*

I am

Thy Servant,

PAT. GILLESPIE.

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Cap. XXI.

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CHAP.

CHAP. I.

That the Miniſtery is a perpetuall Ordinance of Chriſt in the Church, and that Miniſters are to bee received as the Embaſſadours of Chriſt, now aſwell as in the Primitive times.

THat which hath long lurked in the hearts of many Atheiſts, is now profeſſed and argued for, by that fierce furious *Erastiane*, whoſe book was publiſhed the laſt year at *Franeker*. He cryes out that the world is abuſed with that notion of a pretended ſacred miniſterial calling, that though the Apoſtles and others who firſt preached the Goſpel, were indeed ſent and ſet apart for that holy calling, which was alſo confirmed by ſignes and miracles, and they were therefore to bee received and ſubmitted unto, as the Embaſſadours of Chriſt, yet Miniſters and Paſtours now are not to be acknowledged, as the Embaſſadours of Chriſt, neither is there any ſuch thing now to be acknowledged, as a ſpeciall diſtinct ſacred calling, or ſolemne ſetting apart of men to the miniſterie of the VVord and Sacraments, but any who is fit and gifted, though not called or ordained, may both preach and miniſter the Sacraments, Baptiſme and the Lords Supper. The Sect of *Seekers* alſo hold that there are not at this time, neither have been for many ages paſt any true Miniſters or Embaſſadours of Chriſt. Now for confutation of theſe Errors, and for the confirmation and

settlement of such as are any way shaken or troubled therewith, I have thought good here in the first place, to make sure this principle that the Ministery as it is distinct both from Magistracy, and from private Christians, is a perpetuall standing Ordinance of Christ in his Church to the end of the world. This I prove first from, *Mat.* 28. 19, 20. That Commission, *Goe ye and teach all nations, baptising them, &c.* could not be meant of the Apostles onely or other Ministers of Christ at that time, respectively and personally, but must needs be extended to true Preachers and baptisers in all ages to the end of the world, as is manifested by the promise added: *and loe I am with you* alway even *unto the end of the world.*

2. From *Eph.* 4. 11, 12, 13. Where the Ordinance of *Pastors and Teachers*, for the work of the Ministery reacheth as farre as the perfecting of the whole body of Christ, and the gathering in of all the Elect, and consequently as far as the end of the world.

3. From those evangelicall propheſies and promises of Pastors and Teachers, *Ier.* 3. 15. *and* 23. 4. *Isa.* 30. 20. *and* 62. 6. 7. *and* 66. 21. *Ezekiell* 44. 23. which are not restricted to the Churches of the primitive times, but the true Churches of Christ in all ages interested therein.

4. Christ hath appointed his Gospell to bee preached to all nations, *Mat.* 24. 14. *Luke* 24. 47. and all the world over, *Mat.* 26. 13. and to every creature under heaven, *Mark* 16. 15. The preaching of the Gospell is the meane and way ordained of God to save them that beleeve, *Rom.* 10. 14. 1 *Cor.* 1. 23. Now although there was a large spread of the Gospell in the Apostles times through so much of the world as was then knowne, yet that universall commission was not then so perfectly performed and fulfilled as it shall bee before the end be. And however all the Elect were not gathered in at that time, but many of them to be yet gathered in, which must bee done

done by preaching. And who can κηρύξειν but κήρυξ who shall do the office of a Herauld, but he that is an Herauld? The holy Ghosts word used for preaching, is borrowed from Heraldry.

5. Christ hath appointed faithfull and wise stewards to bee rulers over his houshold, to give them their portion of meat in due season, *Luke* 12. 42. which was not appointed for the primitive times onely, but till he come again, as appeareth by verse. 43. *Blessed is that servant whom his Lord when he commeth shall finde so doing*, and verse. 45. *But and if that servant say in his heart, my Lord delayeth his comming*, &c. More of this Scripture afterwards.

6. From 1 *Tim.* 6. 14. The Apostles having in that Epistle given direction concerning Church officers, Bishops, Elders, Deacons, with many other particulars belonging to the Ministery, when he comes to the close of the Epistle, hee gives a strict and solemne charge to *Timothie* to *keep this commandement, without spot, unrebukable, untill the appearing of our Lord Jesus Christ*, which cannot be understood of *Timothy* personally, but 'tis a charge given in his person to all the Ministers of the Gospell, who shall live till the appearing of Christ.

7. From *Revel.* 2. 24, 25. There is a charge, *that which ye have already hold fast till I come*, and this charge is given to two sorts of persons. First ὑμῖν *vobis*, to you Bishops or Pastors, for there were more of them then one in *Thyatira*, as likewise in *Philippie*, *Phil.* 1. 1. Antioch, *Act.* 13. 2. and 15. 35. Ephesus, *Act.* 20. 17. 28. 36. 37. The like may be observed of other primitive Churches. Secondly, λοιποῖς *to the rest of you*, viz. of the flock and body of the Church. As the charge cannot be restricted to the Church of *Thyatira*, no more can it bee restricted to the Ministery in *Thyatira*. But in them Christ chargeth all both Ministers and Church Members to hold fast the Jewell of the Gospell till he come again.

8. It is the Priviledge of the new Jerusalem which is above,

that there is no temple therein, *Revel.* 21. 22. no Miniſtery, no Preaching, no Sacraments in heaven, but God ſhall be all in all. An Immediate enjoyment of God in this world without ordinances is but a deluſion. In the Church triumphant prophecies ſhall faile, 1 *Cor.* 13. 8. but in the Church militant, *deſpyſe not propheſyings*, 1 *Theſ.* 5. 20.

If any object (as ſome fanatick perſons have done) *Jer.* 31. 34. and they ſhall teach no more every man his neighbour, &c. 1 *Joh.* 2. 27. *and ye need not that any man teach you.* I anſwer firſt, Theſe Scriptures are to be underſtood comparatively, in the ſame ſence as God ſaid, he would have mercy and not ſacrifice, *Hoſ.* 6. 6. The Spirit of illumination and knowledge ſhall be ſo aboundantly powred forth under the Goſpell, and God ſhall ſo writ his lawes in the hearts of his people, that there ſhall be almoſt as much difference between thoſe under the old Covenant, and thoſe under the new Covenant, as there is between thoſe that need a Teacher, and thoſe that need not a Teacher. 2. *As the Law is not made for a righteous man*, 1 *Tim.* 1. 9. *viz.* to compell him as with a bitte and bridle, for hee needeth no ſuch compulſion, but obeyeth filially and willingly, yet the Law is made for a righteous man to bee a rule of obedience to him. So beleevers under the Goſpell need not to bee taught by men as Ignorants are taught, they are not without underſtanding as the horſe or the mule; *for they ſhall all know me*, ſaith the Lord, *Jer.* 31. 32. *and ye know all things*, 1 *Joh.* 2. 20. yet they need a teaching Miniſtery for growing in knowledge; for their edification buildingup, for ſtrengthning and confirming them, and for putting them in remembrance and ſtirring them up, *Epheſ.* 4. 12. 2 *Pet.* 1. 12. and 3. 18. *Phil.* 1. 9. There ſhall ever bee need of the Miniſtery, both to convert ſuch as are not yet converted, and to confirme ſuch as are converted. The Apoſtle 2 *Theſ.* 3. 2. thought it neceſſary to ſend *Timothy* to the Church

of

of the *Theſſalonians* to eſtabliſh them, and to comfort them. 3. As long as we are in this world, that promiſe that wee ſhall not need any man to teach us, is not perfectly fulfilled, for we know but in part, 1 *Cor.* 13. 9. 12. we ſhall ever need a Teacher til we be in heaven and ſee Chriſt face to face. 4. And thus we muſt needs underſtand theſe Scriptures objected, unleſſe we will make them to contradict other Scriptures, *Jer.* 3. 15. *Rom.* 10. 14. 1 *Cor.* 1. 23. and how can a man underſtand without a Teacher, *Acts* 8. 31.

Object 2. But if we beleeve the Miniſtery to bee a perpetuall ordinance, and if there be a promiſe that Chriſt will bee with the Miniſtery to the end of the world, then wee muſt alſo beleeve a ſucceſſion of Miniſters ſince the Apoſtles dayes, and that in the midſt of Popery it ſelf, Chriſt had a true Miniſtery. Anſwer, If our beleeving the holy Church univerſall, and that in all ages Chriſt hath had and ſhall have a true Church, doth not inferre that wee muſt beleeve the Church either alwayes viſible, or alwayes pure, ſo our beleeving a perpetuall Miniſtery, doeth not inferre that therefore wee muſt beleeve either a lineall or viſible ſucceſſion of Miniſters, or their purity and preſervation from error. There is nothing of this kinde can bee objected againſt our beleeving a perpetuall Miniſtery, but it falleth as heavy upon our beleife of the perpetuity of the Church.

Object. 3. The multitude of beleevers are under the new Teſtament made a *royall Prieſt-hood*, 1 *Pet.* 2. 9. And Chriſt *hath made us Kings and Prieſts unto God*, *Revel.* 1. 6. Anſwer, Firſt *Peter* explaineth himſelf, 1 *Pet.* 2. 5. *ye are an holy Prieſt-hood to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.* What theſe ſpiritual ſacrifices are we may finde in other Scriptures, the mortification of the fleſh and offering up of our ſelves to God, *Rom.* 12. 1. Contrition *Pſal.* 51. 17. Prayer and ſupplications, *Pſal.* 141. 2. *Heb.* 5. 7. *Rev.* 5. 8. thankſ-

givings, *Psal.* 50. 14. 23. *Heb.* 13. 15: almes deeds, *Phil.* 4. 18. *Heb.* 13. 16. As to these all beleevers are indeed an holy Preist-hood, but not as to publick Ministeriall administrations. 2. This objection drives at the taking away of Magistracy and civill government, aswell as of the Ministery, for Christ hath made beleevers Kings aswell as Priests, and if Kings, then not Subjects. 3. The same thing was said to the people of Israel, *Exod. 19. 6. and ye shall be unto me a kingdome of Priests*, yet God appointed the sonnes of Aaron onely to be Priests, as to the publick administration of holy things: 4. The same God who hath made Christians an holy Preisthood, hath promised to the Church of the new Testament, that he will set apart and take from among them, or of them (by way of distinction and speciall calling) Priests who shall Minister before him in the holy things, *Isa. 66. 21. Ezek. 44. 15. 16. &c.* Whom hee calleth Priests not in the Jewish nor Popish sence, but for their offering up of the Gentiles to God by the preaching of the Gospel, and sanctified by the holy Ghost, *Rom. 15. 16.* Or wee may conceave they are called Priests by the Prophets, that they might be the better understood, speaking in the language of those times: even as for the same reason when the Prophets spake of the Church of the new Testament, They mention mount Zion, Jerusalem, sacrifices, incense, the feast of Tabernacles, *&c.* But I must not forget what the *Erastian Grallator* with so much spite and derision rejecteth, *viz.* that there is not onely a perpetuall Ministery in the Church, but that Ministers lawfully called, are to be receaved as the Embassadours of Christ, and as sent of God. If there must be a perpetuall Ministery yet. That child of the devill and Enemy of Christ (for hee can be no other who is an Enemy to the Ministery of the word and Sacraments) ceaseth not to pervert the right wayes of the Lord.

Hee

He will by no meanes acknowledge any Ministers in the Reformed Churches to be the Embassadours of Christ, though the Apostles were. It seems he hates this name the more, because, Embassadours by the law of Nations are inviolable persons, how much more the Embassadours of Christ. But let us now see whether the word of God gives not as high a rise and Authority even to the ordinary Ministery of the Gospell, as an Embassadour from Christ. When Paul saith, We are Embassadours from Christ 2. Cor: 5. 20. he speaks it not in reference to anything peculiarly apostolicall, or any thing incompatent to ordinary Ministers, the contrary is most plain from the Text itself, He hath committed unto us the word of Reconciliation. And then we are Embassadours for Christ as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God. Now if Paul was the Embassadour of Christ, because he had committed unto him the word of reconciliation, then all true Ministers of the Gospell are also the Embassadours of Christ for the same reason. See the like Eph 6. 20. For which I am an Embassadour. for what? not for working miracles, casting out Devills, planting Churches in Severall Kingdoms, or the like, but for opening my mouth boldly, to make known the mistery of the Gospel v. 19. wherein he desires to be helped by the prayers of the Saints. By the same reason all Faithful and lawfully called Ministers are the Embassadours of Christ, as well as the Apostles: Even as under the old Testament, the Priests who were ordinary Teachers, and called in an ordinary mediat way, were the Angels or Messengers of the Lord of Hosts, Mal: 2. 7. as well as the Prophets. 2 Chron: 36. 16. So wise men and Scribes are said to be sent of God as well as prophets, Math. 23. 34. — And the Ministers of the Seven Churches in Asia are called Angels, Revel: 2. 3. and an Interpreter of the word of God is a Messenger, Job. 33. 23. Now Christ hath given to the Church Pa-

stors.

Pastors and Teachers, as well as Apostles, Prophets and Evangelists, all these are from Heaven, not from men, Ephes. 4. 11.

CHAP. II.

Of the Election of Pastours with the Congregations consent.

The Question is not whether the power of Ecclesiasticall government or jurisdiction belong to the people or Body of the Church: (for the tenents of Brownists and Anabaptists concerning popular governments we utterly abhorre) nor whether the whole collective body of the Church ought to be Assembled & their voices Severally asked in Elections, for all may consent when none vote in Elections, but the representative body of the Church, nor whether the consent of the people to the admission of a Pastor is to be sought and wished for it being generally acknowledged by all & denyed by none that it is better to enter with the peoples Consent than against it: nor whether liberty ought to be granted to the whole Congregation, or any member thereof to object against the Mans life or doctrine, or against his qualification for such a particular Charge for it is certain that not only the Congregation but others who know any just impediment against the admission have place to object the same, nor whether the churches liberty of Consent be inconsistent with, or destructive unto the Presbyteriall power of examination and ordination, for these may stand together: but the question is whether it be necessarily required to the right vocation of a Pastor, that he be freely elected by the votes of the Eldership, and with the consent (tacit or expressed)

ſed) of the major or better part of the Congregation, ſo that he bee not obtruded, *renitente, & contradicente Eccleſia.*

The affirmative part of this queſtion is proved from Scripture, from antiquity, from Proteſtant writters, yea Churches and from ſound reaſon, and from the confeſſions of oppoſites. To begin with Scripture, and with the primitive paterne, the Apoſtles themſelves would not ſo much as make Deacons till all the ſeven were choſen, and preſented unto them by the Church, *Act*, 6. 2, 3, 5, 6: The Author of the Hiſtorie of Epiſcopacy, part, 2. *pag.* 359. To cut off our Argument from *Acts* 6. ſaith. That the ſeven were to be the ſtewards of the people in diſpoſing of their goods, *good reaſon that the election ſhould be made by them, whoſe goods and fortunes were to bee diſpoſed of*, this anſwer was made by *Bellarmine* before him: But *Walaus* tom. 2. *pag.* 52. reaſoneth other wayes: the feeders of the peoples ſoules, muſt bee no leſſe (if not more) beloved and acceptable then the feeders of their bodies; therefore theſe muſt be choſen with their own conſent, as well as theſe. Secondly, Elders (both ruling and preaching) were choſen by moſt voices of the Church: the ſuffrages being ſignified, per χειροτονιαν, that is, by lifting up, or ſtretching out of the hand, *Act.* 14. 23. Where the *Syriak* verſion doth inſinuate, that the word χειροτονησαντες, is not to be underſtood of the Apoſtles ordination of Elders, but of *the Churches Election of Elders*, thus, *Moreover they made to themſelves*, that is, the Diſciples mentioned in the former *verſe*, made to themſelves, for they who were made, were not Elders or Miniſters to *Paul* and *Barnabas*, *(but to the multitude of the Diſciples)* in every Church Elders, *while they were faſting with them and praying, and commending them, &c.* Now how could this Election be, but after the *Gracian* forme by the Churches lifting up, or ſtretching out of hands. But becauſe ſome doe ſtill ſtick at this place, it may bee further cleared, thus

χειροτονησάντες; It may be underſtood three wayes, and all theſe wayes it ſaveth the peoples right. It may be either the action of the Church onely, as the *Syriak* maketh it, or a joynt action both of the Churches, and of *Paul* and *Barnabas*, as *Junius* maketh it; or an action of *Paul* and *Barnabas*, in this ſenſe that they did conſtitute Elders to the Churches, by the Churches own voyces. However, the word relateth to Election by ſtretching out, or lifting up of hands, not to ordination by laying on of hands, which is the ſenſe followed by the *Italian* verſion, and *Diodati* authoriſing and ordaining ſuch a one onely to bee an Elder as was χειροτονητος, which I prove, 1. From the native ſignification of the word, where *Julius Pollux* hath χειροτονια. Lib. 2. *Cap.* 4. *Gualther* and *Wolf Seberus* render it *manuum extenſio*, and χειροτονειν *manus levare*, and αντιχειροτονειν, *manibus refragari*; *Budæus* interpreteth, χειροτονια to be *plebiſcitum, ſuffragium*, *H. Stephanus* χειροτονεω *manum protendo; & attollo manum porrigo*: and becauſe, ſaith he, in giving votes, they did χειροτονειν, thence came the word to be uſed, for *ſciſco, decerno, creo*, but properly χειροτονεω, is (ſaith he) as it were, την χειρα τεινω, *ideſt*, ανατεινω, *Juſtin Martyr*, *Quæſt. & Reſp. ad orthod. Reſp. ad quæſt.* 14. doeth expreſſely diſtinguiſh χειροτονια and χειροθεσια. As words of a moſt different ſignification, where *Cedrenus Anno.* 526. ſaith *Euphranius* χειροτονειται. *Pilander*, the interpreter rendereth, *Epiſcopatui, communibus ſuffragiis deligitur*. *Scapula*, and *Arias Montanus* alſo in his Lexicon tells us, that χειροτονειν *is manus porrigere*, or *elevare, eligere*, or *creare magiſtratum per ſuffragia*, for χειροτονειν is moſt different from laying on of hands, which is not a ſtretching out or lifting up, but a leaning or laying down of the hands on ſome thing. Wherefore the *Hebrews* note laying on of hands by *Samak, inniti Chryſoſtome* ſaith the *Roman* Senat, did χειροτονειν τους θεους which *D: Potter* himſelfe turneth, did make gods by moſt voices; Charitie miſtaken, *pag* 145. 2. The uſe of the word

word in this sense, and in no other sense, either in Scripture, 2 *Cor.* 8. 19. or Greek authors that wrote before the new Testament. So that *Luke* could not be understood, if he had used it in another sense; but he wrote so that he might be understood: If he had meant ordination, he would have used the word καθίσαι as *Acts* 6. 3. *Tit.* 1. 5. or ἐπιθῆναι τὰς χεῖρας as *Acts* 6. 6. 2. The manner of the Elections among the Grecians testified by *Demosthenes*, *Cicero*, and others, cleareth the meaning of the word. So they had a phrase χειροτονίαν κρατεῖ, *omnium suffragiis obtinet*, and εἷς αὐτὸς χειροτονήσειν, *no man giveth a contrarie vote*. When the Grecians choised their Magistrates at their Comitia held solemnely for that end: he that was nominated, was brought into the threater before the people, so many as aproved of him, held forth, or stretched forth, or lifted up their hands: If the major part did thus χειροτονεῖν, hee partly was then said to bee χειροτόνητος, a Magistrate created by suffrages. So *Elias Cretensis in Greg. Nazianz. orat.* 3. I finde also in *Æschines orat. contra Ctesiphont*, some decrees cited which mention three sorts of Magistrates, and among the rest τοὺς ὑπὸ τοῦ δήμου καὶ χειροτονητοὺς. *Those that were made by the peoples suffrage.* In the argument of *Demosthenes* his oration, *adversus Androtion*, these Magistrates are called αἱ ἀρχαὶ κατὰ χειροτονίαν τοῦ δήμου γινόμεναι, *Magistrates made by the peoples suffrage*, *Fronto Ducaus* in his notes upon the fifth tom. of *Chrysostome pag* 3. confesseth that with heathen writters χειροτονεῖν, is *per suffragia creare*, and therefore the word is rendered in the *Tigurine* version, and by *Calvin*, *Bullinger*, *Beza*, and so doth *Erasmus*, upon the place understand the word: *ut intelligamus*, saith hee, *suffragiis delectos*. 4. χειροτονήσαντες, joyned with αὐτοῖς, doth not at all make against that which I say, as some have conceaved it doth, but rather for it, for αὐτοῖς here is to bee rendred, *ipsis* not *illis*, and so *Pasor* in the word χειροτονέω rendereth, *Acts* 14. 23. *quumque ipsis per suffragia creassent Presbyteros*. So

that αυτοις here is used for ἑαυτοις that the Grecians sometimes use the one for the other. So *H: Stephanus, Thes. ling. Gr.* in the word ἑαυτου, where he referreth us to *Budæus*, for examples to prove it, see the like, *Matth.* 12. 57. *John* 4: 2. Thus therefore the text may be conceaved, Χειροτονησαντες δε αυτοις πρεσβυτερους κατ' εκκλησιαν, προσευξαμενοι, μετα νηστειας, παρεθεντο αυτους, τω κυριω εις ον πεπιστευκεισαν, that is, and when they (the Disciples of *Lystra, Iconium* and *Antioch*) had by votes made to themselves Elders in every Church, and had prayed with fasting, they commended them (to wit, *Paul* and *Barnabas*) *to the Lord in whom they beleeved.* It needeth not seeme strange, that here in one verse I make αυτοις to be *ipsis*, and αυτους to be *illos*, and meant of different persons, for the like will frequently occurre in Scripture, *Mark* 2. 15. *as Jesus sate at meat in his* αυτω (that is *Levies*) house, &c.

2. *And they watched him, and they followed him* αυτω, *that is Jesus*, Mark 3. *whether he would heal him, here is* αυτον for *Jesus*, and αυτον for the man, which had the withered hand, *Gal.* 1. 16. *to reveal his Sonne in me, that I might preach him*, here is αυτω ipsius, for God the father, and αυτον *illum* for Christ. So then the Churches of *Lystra, Iconium*, and *Antioch*, after choosing of Elders, who were also solemnly set a part with prayer and fasting, were willing to let *Paul*, and *Barnabas* goe from them to the planting and watering of other Churches, and commended them unto God; that would open unto them a wide and effectuall doore, and prosper the work of Christ in their hands, *Ephes.* 6. 18. 19. Or they commended them unto God for their safety and preservation, as men are said to commend their owne spirits to God, *Luke* 23. 46. 1 *Pet.* 4. 19. This sense and interpretation which I have onely offered to bee considered, doth not bring any harshnesse, and much lesse, offer any violence, either to the text or context in the Greek. But if another sense be liked better, whether to understand

derstand by αὐτοῖς the Elders ordained or the Churches commended to God by *Paul* and *Barnabas*, or to understand all the particulars mentioned in that 23. *verse* to bee common and joynt acts done by *Paul*, *Barnabas* and the Churches, that is, that they all concurred in making them Elders by suffrage, in prayer and fasting, and in commending themselves to the Lord; I shall not contend so long as the proper and native signification of χειροτονήσαντες is retained, yea; although wee should understand by this word, an act of *Paul*, and *Barnabas* alone, distinct from the Churches suffrage and consent even in that sense, we lose not the argument; For first it cannot be supposed that the businesse was put to the lifting, or stretching out hands *in signum suffragii*, between *Paul* and *Barnabas*, as if it had been put to the question between them two alone; whether such a man should bee Elder in such a Church. But how then can it be an act of *Paul* and *Barnabas*? Thus if you will, Thir two did χειροτονῆσαν *creare suffragiis, vel per suffragia, id est*; They ordained such men to bee Elders as were chosen by the Church. They two made or created the Elders, but the people declared by lifted up hands whom they would have to be Elders. So *Calvin Justit.* lib. 4. cap. 53. § 15. Even as saith he, the Roman historians often tells us, that the consull who held the court, did creat new Magistrates, *id est*, did receave the votes and preside in the Elections.

3. *Luke* doeth usually mention the Churches suffrage in making Church Officers, or in designing men to sacred employments; as *Acts* 1. 23. 26. *Acts* 13. 3. *Acts* 15. 22. So doth *Paul*, 1 *Cor.* 16. 3. 2. *Cor.* 8. 19. 1 *Tim.* 3. 7. So that it is not likely there should bee no mention of the Churches election here, where professedly and intentionally mention is made of planting Elders, the prayer and fasting, as *Acts* 13. 2, 3. so likewise, *Acts* 14. 23. was common to the Church; they prayed and fasted *cum discipulis, jejunantibus*

saith the Glosse) all being one work, why was not the χειροτονια common to the Churches also: 6. Protestant writers draw from χειροτονησαντες the Churches suffrage; *Magdebur*: cent. 1, lib. 2. cap: 6. *Zanchius in* 4, *Pra. Beza*, *Cartwright* and others, on the place, *Bullinger Decad*: 5. Ser. 4. *Junius contro*: 5 lib. 1 cap. 7. And others against *Bellarmine*, *de Cler* cap. 7. *Gerhard*, tom. 6, pag 95. *Brochmand*: *Systhem*: tom: 2. pag. 886. *Danæus* in 1 *Tim*. 5. *Walæus* in his treatise, *quibusnam competat vocatio Pastorum*, and *loce*: pag. 474. Of Papists, also *Salmeron* expondeth this place by, *Acts*. 6. And saith the Apostles gave the Election to the Churches, here of Elders, as there of Deacons, *Bel*: *de cler*: cap. 7. and *Esthius* in 2. *Cor*. 8. 19. confesse that if wee look either to the Etimologie of the word, or the use of Greek authors, it is to choose by votes. If it be objected to me that χειροτονησαντες being referred to the people, will invest them with a judiciall power; and a forensicall, or juridicall suffrage; and where is then the authority of the Eldership. Ans. 'Tis like enough (though I confesse not certain) that no Elderships were yet erected in those Churches, *Acts*, 14. 23. But put case they had Elderships, yet χειροτονησαντες might well be referred to the people, to signifie their good liking and consent, for in Athens it self the people did χειροτονειν, when they did but like well the persons nominated, as when a thesaurer offered some to be surety, οὓς ἂν ὁ δημος χειροτονησῃ, whom the people shall approve. *Demosthenes advers*: *Timocr*. In which oration 'tis also to bee noted that εκκλησια the Assemblie, and δικαστηριον the judiciall court or Assembly of judges are plainly distinguished, so farre that they might not be both upon one day; and that, though the people did χειροτονειν, yet not they, but the νομοθεται or judges, did καθιστάναι ἀρχὰς ordaine, or appoint a Magistrate, See *ibid jusjurandum Heliastarum*. As for the objection from *Acts* 10. 41. προχειροτονια is not the same with χειροτονια, but as it were the

preven-

preventing of χειροτονία by a prior designation. 2. It is there attribute to God μεταφορικῶς, that in the councell of God the Apostles were in a manner Elected by voices of the Trinitie, *as faciamus hominem, Gen.* 1. and hindereth no more the proper signification of the word applyed to men, then μεταμέλεια ascribed to God, can prove, that there is no change in men when they repent, becauſe there is none in God. As for that objection made by a learned man, that even the *Septuagints Iſay.* 58. 9. have χειροτονία not for *extenſio* or *elevatio manuum*, but for that which is in the Hebrew *immiſſio* or *innixus digiti* or *manus*. Anſwer, 1. It is not put for *innixus digiti*, but for *extenſio digiti*, for ſo is the text. 2. *Sanctius* following *Cyrill*, tells us that the ſenſe of the 70. turning the text ſo; was this, *Nempe hic intelligi ſuffragia quibus magiſtratus creantur, a quibus raro ſolet abeſſe munerum largitio & corruptio juris.* So that his argument may be retorted, I do not ſay that this is the Prophets meaning, but that it is the 70. their ſenſe of the text in uſing that word, for the moſt Interpreters underſtand by putting forth the finger there, deriſion, and diſdain. 3. The 70. certainly did not intend the putting on, but the putting out of the finger, ſo the *Chaldee* hath *annuere digito*, *Heironne*, *extendere digitum*, which well agreeth with the Hebrew *Shekach digitum extendere. i. e. malum opus perlongare*, ſaith *Hugo Cardinalis.* It is ſaith *Emanuel Sa*, *minando, aut convitiando*, (which ſeemeth the true ſenſe) The Jeſuits of *Doway* read, and ceaſe to ſtretch out the finger. *Gualther* readeth *emiſſionem digiti*, and expondeth thus *medij digiti*, *oſtenſio erat contemptus indicium*, *digitis item minitamur*, ſuppoſe none of all theſe ſignifie the laying on of the hands, or finger, but ſuppoſe that it is not laid on, and ſo much ſhall ſuffice concerning theſe Scriptures, *Acts* 6. 2, 3, 5. 6. and *Acts* 14. 23.

A third argument from Scripture ſhall be this. If the extra-

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ordinary office bearers in theſe Primitive times were not choſen, nor put into their functions without the Churches conſent, far leſſe ought there now to bee any intruſion of ordinary Miniſters without the conſent of the Church; *Judas* and *Silas* were choſen with conſent of the whole Church unto an extraordinarie embaſſage, *Act.* 15. 22. So were *Pauls* company choſen by the Church, 2 *Cor.* 8. 19. The Commiſſioners of the Church of *Corinth*, were approved by the Church, 1 *Cor.* 16. 3. Yea *Mathias*, though an Apoſtle συγκατεψηφισθη, that is, was together choſen by *ſuffrage*, namely of the 120 Diſciples, *Simul ſuffragiis electus eſt*, as *Arias Montanus*, rightly turneth the word. *Act.* 1. 23. 26. Bell. *de* Cler. *cap.* 7. acknowledgeth, ψηφισασθαι *eſt dare ſuffragium*, & ψηφισμα *eſt ipſum ſuffragium*, *Paul* and *Barnabas* were extraordinarily, and immediatly called of God, yet when they were to be ſent to the Gentiles, God would have the conſent and approbation of the Church declared, *Act.* 13. 3. I conclude this argument from Scripture, with the *Magdeburgians* cent. 1. Lib. 2. Cap. 6. *Neque Apoſtolos, neque alios eccleſiæ miniſtros ſibi ſolis, ſumpſiſſe proteſtatem eligendi & ordinandi Presbyteros & Diaconos, ſed eccleſiæ totius ſuffragia & conſenſum adhibuiſſe; tum ex,* 1 Cor. 3 21. 22. *Ratet, tum exemplis probatur,* Act. 1. 23. Act. 6. 6. Act. 14. 23.

The next argument is taken from antiquity, *Cyprian* Lib. 1. Epiſt. 4. is very full and plain, for the Churches right and liberty in elections. D. *Feild* Lib. 5. Cap. 54. citeth and Engliſheth the words at large, *Leo.* Epiſt. 87. Cap. 1. requireth in the Election of Biſhops: *vota civium, teſtimonia populorum, Epiſtola ſynodalis concilii.* Car: *bar. Suſitani apud Auguſtinum, Enar* in *Pſal:* 36. faith, *Neceſſe nos fuerat Primiani cauſam, quem plebs ſancta eccleſiæ Carthaginenſis, Epiſcopum fuerat in ovile dei ſortita, ſeniorum literis ejuſdem eccleſiæ poſtulantibus audire atque diſcutere.* The fourth councell of *Carthage*,

Can. 22

Can. 22. requireth to the admission of every Clergie-man, *civium assensum, & testimonium & convenientiam.* *Socrates* lib. 4. cap. 25. recordeth that *Ambrose* was chosen Bishop of *Millane* with the uniforme voice of the Church; and lib. 6. cap. 2. he recordeth the like concerning the Election of *Chrysostome*, to be Bishop of *Constantinople.* Moreover, I finde in the pretended Apostolicall, but really ancient constitutions, collected by one under the name of *Clemens*, lib. 8. cap. 4. 'tis appointed to ordain a Bishop, thus qualified ἐν πᾶσιν ἀμώμητον εἶναι δεῖ ὑπὸ παντὸς τοῦ λαοῦ ἐκλελεγμένον, in all things unblamable, one of the best and chosen by all the people, unto whom let the people, being assembled *together on the Lords day, with the Presbyterie, and the Bishops then present give their consent.* Then immediatly one of the Bishops askes the Eldership and people, πρεσβυτέριον καὶ τὸν λαὸν if they desire that man to be set over them, which if they consent unto, he next asketh them (as a distinct question) whether they all give him a good testimonie for his life, &c. *Greg: Nazianz. orat.* 31. commendeth *Athanasius* his calling, as being after the apostolicall example, because he was chosen ὑπὸ τοῦ λαοῦ παντός, by the suffrage of all the people. The councell of *Nice* in their epistle to them of *Alexandria* appoint some to succeed into the vacant places μόνον εἰ ἄξιοι φανεῖντο, καὶ ὁ λαὸς αἱροῖτο *so that they appear worthie, and the people chose them,* Greg: Mag: Epist. lib. 9. cap. 74. *clerum & populum singularum civitatum hortari festina, ut inter se dissentire non debeant, sed uno sibi consensu, una quaque civitas consecrandum eligat sacerdotem*, he that would have greater store of antiquity for this, may read *Blondel. apol.* pag. 379. to. 473. *Gerhard* citeth for the peoples right, *Ambrose, Chrysostome, Origen, Isidore*, yea twelve Popes, and diverse ancient examples, as the Election of *Sabinianus* of *Athanasius*, *Peter* the successor of *Athanasius*, of *Eradius*, the successor of *Augustine*, of *Rectarius*, of *Ilavianus*, and others chosen with the consent of the

whole Church; *Gerhard. loc: Com.* tom: 6. ſect. 95, 96, 97. what need we to ſay any more of this, *Bilſon* himſelf confeſſeth it, *de gubern: Eccleſ.* cap. 15. pag. 417. he ſaith the ancient forme was, *totam eccleſiam nominationi & probationi Paſtoris ſui prius conſenſiſſe, quam pro electo haberetur:* And he obſerveth (which another of his minde ſaith with him, *Hiſt: of Epiſtopacy part.* 2. pag 360) that the people did more willingly receave, more diligently heare, and more heartily love theſe in whoſe Election their deſires were ſatisfied, *Bell: de Cler:* cap. 9. confeſſeth that in the time of *Chryſoſtome, Ambroſe, Auguſtine, Leo*, and *Gregory*, the receaved forme of Elections was, that both the Clergie and the People ſhould chooſe. Ancient teſtimonies for the Peoples Election, ſee alſo *Smectimnus*, pag 34.

Thirdly, we argue from the judgement of ſound Proteſtant Churches and writters; The *Helvetik* confeſſion tells us that the right choiſing of Miniſters, is by the conſent of the Church: The *Belgick* confeſſion ſaith, *we beleeve that the Miniſters, Seniors, and Deacons ought to be called to theſe their functions, and by the lawfull Election of the Church to bee advanced into theſe rooms*: ſee both in the harmony of Confeſſions, *Secl.* 11. the French diſcipline we ſhall ſee afterwards: The tenent of Proteſtants, which *Bell: de Cler:* cap. 2. undertaketh to confute, is this; *ut ſine populi conſenſu, & ſuffragio nemo legitime electus, aut vocatus ad Epiſcopatum habeatur.* And though our writers diſclame many things which he imputeth unto them, yet I finde not this diſclamed by any of them, who write againſt him: It is plainly maintained by *Luther*, lib. *de Poteſt: Papæ Calv. in* Acts 6. 3. *Beza confeſſ.* cap. 5. art. 35. *Muſculus in* loc: com. *Zanchius in* 4. *præcept: Junius animad: in Bell: Contro.* 5 lib. 1. cap 7. *Cartwright* on Acts 14. 23. *Oſiander. hiſt: Eccleſ:* cent. 4 lib. 3. cap. 38. *Gualther on* Acts 6. *Stutonius Fazius in* 1 Tim. 5. 22. *Morney de Eccleſ:*

Eccles: cap. 11. *Balduin: de instit: Ministrorum* cap. 6. *Bruchmand: Systhem:* tom: 2. pag 885. 886. *Walaus de vocatione pastorum, & in* loc: com: pag 474. *Bullinger decad.* 5. Ser. 3. pag. 300. *Smectymnus*, pag. 33. 34. *Whittaker* in his *manuscript: de Clericis*, which was never printed; ascribeth election to the people. So *Festus Homius Speg*[illegible] *Cimen controv: Belgick.* Art. 31. And many others whose testimonies wee can produce if need be, let five onely speak for the rest; *Calvin* in one of his Epistles, though writing against the itching eares, and groundlesse conceits of some people, yet asserteth this for a certaine truth.

Sane oportet Ministrum a populo approbatum esse, antequam in Ministerii possessionem mittatur, quod si quis seipsum intrudit aliâ viâ, ubi in Ecclesia ordo jam constitutus est, legittima vocatione destituitur, see the book of *Spiles*, pag 482. *Edit: Genev:* 1617. *Gerhard* tom: 6. pag 95. *Vt Ecclesiâ consentiente Pastores vocentur, neve quis invitæ Ecclesiæ obtrudatur; habet expressa in Scripturis testimonia, & perpetuâ Ecclesiæ primitivæ praxi, comprobatum est, Zanchius in* 4. *præcept:* col. 81. saith, *est igitur manifestum nunquam Apostolos quempiam ad Ministerium elegisse & ordinasse suâ tantum authoritate, sed semper id solitos facere consentiente & approbante Ecclesiâ, and* col: 782. *servatur hæc eadem consuetudo etiamnum in multis Ecclesiis reformatis, and* Col: 783. *Eligere Pastores sine plebis consensu, primum non est Apostolicum, neque legittimum, eoque talis Minister, legittimus non fuerit Minister, deinde pugnat cum libertate Ecclesiæ, eoque adimitur ei quod Christus donavit, quantum autem est hoc crimen? Tertio non conducit Pastori, quia nunquam bonâ conscientiâ poterit suo fungi officio, neque etiam conducit Ecclesiæ, quia libenter non audiet, neque etiam amabit eum, qui sibi non consentienti obtrusus est, Danæus in* 1 Tim. 5. 22. *quemadmodum totius Ecclesiæ Pastor est futurus, ita ab omnibus debet approbari, nè quisquam gregi invito Pastor obtrudatur.* And after he hath cleared the whole mat-

ter at length, hee concludeth, *Ex his autem omnibus apparet, quam nulla sit vel non legitima eorum dei Ministrorum vel Ecclesiæ, Pastorum vocatio, qui solius regis vel reginæ, vel patroni, vel Episcopi, Archi Episcopi authoritate, diplomate, bullis, jussu, & judicio fiunt vel eliguntur, id quod dolendum est adhuc fieri in iis Ecclesiis, quæ tamen purum Dei verbum habent, & sequuntur, veluti in mediâ angliâ.* The professors of *Leyden* in *Synops: pur. theol: disp:* 42. *Thes.* 32. *Jus pastores eligendi, est penes Ecclesiam, ac proinde plebi commune, cum presbyteris: jus eos ordinandi soli Presbyterio est proprium.* I must not forget to mention the order of the Church of *Scotland*, the first book of Discipline in the fourth head, saith, *This liberty with all care must be reserved to every severall Kirk, to have their votes and suffrages in election of their Ministers,* The second book of Discipline, *cap.* 3. saith, *In the order of Election it is to be eschewed that any person be intruded in any offices of the Kirk, contrarie to the will of the Congregation to which they are appointed, or without the voice of the Eldership: The Generall Assemblie at* Edinburgh, *in Decemb:* 1562. *Sess:* 8. *Made this Act, that inhibition shall be made to all and sundry persons, now serving in the Ministery that have not been presented be the people, or a part thereof to the superintendent: The Generall Assemblie at* Edinburgh, *May* 1586. *Sess.* 5. *requireth the consent of the whole Parish to a Ministers Election,* the words are these; *Anent the doubt moved if it be lawfull to any towne, or city, where there is an Universitie, and a part of the parish of the same towne lying to landward, without their consent and votes to Elect a Minister to the whole parish and Universitie, pretending the priviledge of an old use and custome. The Kirk hath voted thereto negative, that it is not lawfull so to do:* The Generall Assemblie at *Perth*, in *March* 1596. Sess. 6. Doth forbid the choosing of Ministers without the consent of their owne flocks: The Generall Assembly at *Glasgow*, Sess. 23. art. 2°. Doth revive the ancient order thus, *anent the presenting either*

of

of Pastors, or Elders and School-masters, to particular Congregations, that there be a respect had to the Congregation, and that no person be intruded in any office of the Kirk contrarie to the will of the Congregation to which they are appointed. In the Treatise called, *The order and government of the Church of* Scotland (published *anno* 1641. For information of the English, and for removing and preventing all prejudices which the best affected among them had, or might conceave against our Church government) we have these words, *pag* 8. *So that no man is here intruded upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership, with whom he is to serve in the Ministery.* And now if in any Congregation of *Scotland*, the practise should be contrarie to the profession, and rule established (which God forbid, and I hope it never shall) it were a double fault and scandle. Finally, the order of the Church of *Scotland* is strengthened by the civil law of the Kingdome: For the second Parliament of King *Charles*, Act 7. did ordaine Presbyteries to plant vacand Kirks with consent of the Parishes. And Act 8. anent the Presbyteries providing and admitting Ministers to the Kirks which belonged to Bishopricks; It is alwayes provided, that this be without prejudice of the interest of the Parishes, according to the acts and practise of the Kirk since the Reformation: In the 9. Act of the last Session of the same Parliament, Presbyteries are appointed to plant vacand Churches upon the sute and calling of the Congregation.

¶ In the fourth place, the point is confirmed from sound reason. For, 1. It is very expedient for the credite and better successe of the Ministery, that a Bishop have a good name and testimony even among them that are without, as the Apostle teacheth, 1 *Tim.* 3. 7. It is much more necessary, that he bee well lyked and approved of them that are within the Church. 2. It is a common maxime among the Fathers, School-

men, and Summists, *Quod ad omnes pertinet ommium consensu fiere debet.* 3. As the free consent of people in the Election, is a great obligation and ingagement, both to them, to Subject themselves in Christian and willing obedience to him, whom they have willingly chosen to be over them in the Lord, and to the person elected to love them, and to offer up himselfe gladly upon the service and sacrifice of their faith: So where this obligation or mutuall union of the hearts of Pastor and People is wanting, mutuall dueties are not done γνησιῶς, but as it were by constraint and necessity, they in the mean time drawing back from the yoke, and hee, at the best watching over them, not with joy, but with grief and sorrow of heart. 4. In stead of peace and harmony, there shall be contention and contradiction, *Gerhard.* tom: 6. pag: 105. *Ministros vocari cum consensu & suffragiis Ecclesiæ cui præficiuntur, alit mutuam concordiam inter auditores & Pastores, summe necessariam, amovet etiam dissidia ex neglectu hujus ordinis metuenda.* 5. It breadeth great peace and confidence when one is thus called. *Whitaker de Ecclesiâ quæst:* 5. cap: 6. defendeth the calling of *Luther, Zuinglius, Oecolampadius, &c.* Upon this ground, *quia sunt a populis & gregibus vocati.* 6. Experience hath made men to know the comfortable fruits of free Election, and the unhappie successe of violent intrusion. *Constantius* the sonne of *Constantine*, did put *Orthodox* Bishops from their places, and substitute *Arrians* in their roome, with the contradiction and reluctation of the Churches. The like did Papists in the *Palatinat*, and other places where their *Dagon* was set up againe. So did the authors and urgers of the *Interim* in *Germany*. So did the Prelats in *Scotland, England, Ireland.* Upon all which intrusions many unspeakable evils did follow. If wee after a second Reformation should now permit violent intrusions, this might well be a prologue to much confusion and disorder.

Lastly,

Lastly, I argue from the confessions of adversaries themselves, we have cited before the confession of *Bilson*, and of the author of *the history of Episcopacy*, and of *Salmeron*, I will adde *Peresius de traditionibus*, who undertaketh to confute the Protestant tenent, That it belongeth to the people to elect or reject their Ministers; Hee argueth from antiquity, and yet in that same argumentation, he is constrained to speak for us. For speaking of the three Bishops which by the ancient Canons might ordain a Bishop, he sayeth, *Verum tamen est quod Episcopi isti qui ad electionem Congregabantur, consensum expectabant cleri & populi ut in concilio Carthaginensi quarto refertur, qui consensus magis erat testificatio vitæ ejus qui erat ordinandus, & signum quoddam expressivum ejus desiderii, quod volebat Paulus quando bonum testimonium populi dicebat expectandum ante ordinationem.* Et infra. *Hoc enim modo magis pretiosus esset illis prælatus, magisque amabilis, ne cogerentur inviti inutiles homines, & interdum perniciosos suis sudoribus alere.* And *Answering* to the passage of *Cyprian lib: 2. Epist: 5.* he sayeth; That tho hee hath not read of it, yet *forte erat mos tempore ejus in Ecclesiis Hispaniarum* (for they were two *Spanish* Bishops of whom *Cyprian* writs in that Epistle) *ut aliqui ex populo vocem haberent, electivam. Quod vero dicit populum posse recusare indignos, etiam fassi sumus, quantum ad Electionem si indignitas ordinandi sit nota & populo pernitiosa.* But what sayeth the Canon law it selfe, *Decr: part: 1. dist: 62. Electio clericorum est petitio plebis.* He was a Popish Archbishop who condescended that the city of *Magdeburg*, should have *jus vocandi & constituendi Ecclesiæ Ministros:* Neither would the city admit of peace without this condition. *Thuan* hist: lib: 83. pag 85. I had almost forgot *D: Feild* of the Church *lib: 5. cap: 54.* Confessing plainly that each People and Church *stand free by Gods law, to admitte, maintain, and obey no man as their Pastor without their lyking: and that the peoples election by themselves, or their rulers dependeth on*

the

the firſt principles of humane fellowſhips and Aſſemblies: For which cauſe, tho Biſhops by Gods law have power to examine and ordain before any man be placed to take charge of Souls, yet have they no power to impoſe a Paſtor upon any Church againſt their wills. Hee cireth diverſe teſtimonies of antiquity to ſhew that the ancient Elections were by the Church or the greater part thereof.

It remaineth to anſwer ſome objections. And firſt it is objected, That this is a tenent of *Anabaptiſts*, *Independents*, and *Separatiſts*. Anſ: 1. But ſhall we condemne theſe truthes which either they, or *Papiſts*, or *Arrians* doe hold? *Quid eſt*, ſaith Cyprian, *quia hoc facit Novatianus ut nos non putemus eſſe faciendum?* We may goe one myle with the Scriptures, though we goe not two myles with the *Independents*, or three myles with the *Anabaptiſts*, or *Separatiſts*. 2. Neither in this ſame point of Elections doe we homologate with them, who give to the collective body of the Church (women and children under age onely excepted) the power of deciſive vote and ſuffrage in Elections, we give the vote onely to the Elderſhip or Church repreſentative, ſo that they carrie along with them the conſent of the Major or better part of the Congregation. *Gamachæus in primam ſecundæ quæſt:* 15 tells us out of *Thomas* this difference betwixt conſent and election: that though every chooſing be a conſenting, yet every conſenting is not a chooſing: The liberty of conſent is one thing; counſell or deliberation another thing: The power of a deciſive voice in court or judicatory a third thing. I ſpeak of a conſtituted Church (for where there is not yet an Elderſhip, there can be no ſuch diſtinction: yet however bee there an Elderſhip or bee there none, the Churches conſent muſt be had.) The firſt of theſe we aſcribe to the whole Church, without whoſe knowledge and conſent Miniſters may not be intruded. The ſecond to the ableſt and wiſeſt men of the Congregation, eſpecially to Magiſtrates, with whoſe eſpeciall advice, privity, and deliberation the matter

matter ought to be managed. The third which is the forma and consistoriall determination of the case of election, consi eth in the votes of the Eldership: Their way is much diff rent from this, who would have the matter prepared by t conference, and deliberation of the Eldership, (as wee use doe in Committees) but determined and decided by the vot of the whole Congregation. 3. Let them speak for us wh have particularly written against the *Separatists* and *Indepe dents*. *Laget* in his defence of Church-goverment, part. cap: 1. In the stating of the question about popular gover ment, declareth that the question is not, whether in maters greater importance, and more publick concernment, (as a missions, excommunications, and absolutions of member elections, and depositions of officers) the case ought to b made known unto, and determined with the free consent the people (for all this he willingly granteth.) But wheth every cause to be determined, ought to be brought to the mu titude, or body of the Congregation, and they to give the voices therein together with the officers of the Church.

Mr. *Herle* the reverend and learned prolocutor of the A sembly of divines at *Westminster* in his treatise, intituled, *T independency on Scriptures, of the independency of the Chur ch* pag: 3. While he stateth the question, saith, *We acknowled that the Pastors and other officers were ancientlie, and it is to be wi ed they still were chosen (at least) consented to by the members each respective Congregation: But that they are to bee ordaine deposed, or excommunicated by the Presbyterie*, &c. Moreov they of the Separation, and if not all, yet (sure) some *Ind pendents* place the whole essentiality of a calling in Electio accompting ordination to be no more but the solemnization the calling. We say, *know* or the *missio potestativa*, or the pow and commission given to a man, by which hee is made of n Minister to be a Minister, is not from the Churches electin

him, but from the lawfull ordaining him: And that Election doth but deſigne ſuch a perſon to the Miniſtery of ſuch a Church. For as *Gamachæus* ſayeth in *tertiam partem Thomæ de Sacr: ordin: cap:* 7. the people cannot give ſpirituall authority which themſelves have not: *Et quamvis fateamur*, ſaith hee, *Laicos ſapiſſime vocatos ad electionem Miniſtrorum Eccleſiæ, tamen longe eſt aliud loqui de ordinatione, quam de electione*, &c.

Object: 2. This liberty granted to Congregations prejudgeth the right of Patrons? *Anſ:* 1. If it were ſo, yet the argument is not pungent in divinity, for why ſhould not humane right give place to divine right? *Nec Epiſcopale nec patronatus jus Eccleſiaſticis Canonibus introductum præjudicare poteſt poteſtati jure divino toti Eccleſiæ in Miniſtrorum Electione competenti*, ſaith *Gerhard Tom:* 6. *Sect:* 114. The ſtates of *Zeeland* did aboliſh patronages, and give to each Congregation the free Election of their own Miniſter, which I take to be one cauſe why Religion flouriſheth better there then in any other of the united provinces.

Object. 3. The Churches liberty of conſenting or not conſenting, aſſerted by the arguments above mentioned, muſt ever be underſtood to be rationall, ſo that the Church may not diſaſſent without objecting ſomewhat againſt the doctrine or life of the perſon preſented. *Anſw:* 1. The author of *the hiſtorie of Epiſcopacy part:* 6. *pag:* 362. 364. tells us out of the book of Ordination, that the people are free to except againſt theſe that are to be ordained, and are required if they know any crime, for which they ought not to be receaved unto the Miniſtery, to declare the ſame. He ſaith further, that Presbyters are elected by the Patrons, for and in the name of the reſt of the people. pag: 365. So *Pereſius de tradit: part:* 3. *pag:* 200. confeſſeth that people ſhould be required to object what they can againſt the fitneſſe of the man to be ordained. Now then if this be all, that people may object, it is no more then

Prelats.

Prelats, yea Papists have yeelded. *Answ.* 2. This objection cannot strike against the election of a Pastor, by the judgement and votes of the particular Eldership of that Church where he is to serve: For it is evident by the Scriptures, testimonies, and reasons above specified, not onely that the Church hath liberty of dissenting upon grounds and causes objected, but that the Eldership hath power and liberty positive to elect (by voyces) their Ministers. Now men vote in Elderships, (as in all courts and consistories) freely according to the judgement of their conscience, and are not called to an accompt for a reason of their votes. 3. As the vote of the Eldership is a free vote, so is the Congregations consent, a free consent, and the objection holdeth no more against the latter then against the former, for they are both joyntly required by the Church of *Scotland* as appeareth by the citations foresaid. 4. Any man (though not a member of the Congregation) hath place to object against the admission of him that is presented, if hee know such an impediment as may make him uncapable, either at all of the Ministery, or the Ministery of that Church to which he is presented: So that unlesse the Congregation have somewhat more then liberty of objecting, they shall have no priviledge or liberty, but that which is common to strangers as well as to them. In this fourth answer, I am confirmed by *Blondellus* a man intrusted, and set apart by the nationall Synod of the reformed Churches of *France*, for writing and handling of controversies. In his *Apologiâ pro sententia Hieromini, pag:* 383. Replying to *Bellarmine* who would enervate *Cyprians* testimonies (for the peoples right to choose their Ministers) by this evasion which now I speak to, saith, *Nec puto dum in gravi Scriptore commentum ferendum, populum habere potestatem eligendi & suffragium ferendi, quia potest dicere si quid noverit boni vel mali de ordinando, & sic testimonio suo efficere ut non eligatur: quasi vero is eligendi & suffragium ferendi potestate*

praditus eaque uſus dici debeat, qui id tantum preſtat, quod omnè electionis & ſuffragii jure abſolute carens preſtare (quandocunque libet) poteſt, amoris quiſquam adeo duri reperiatur ut infidelium peſſimos quicquid boni vel mali de ordinando noverint dicere, & ſic teſtimonio ſuo ut nõ eligatur efficere poſſe negare audeat, habebunt ſcilicet ex adverſarii hypotheſi æque cum fidelibus jure eligendi & ſuffragium ferendi poteſtatem. 5. Though nothing be objected againſt the mans doctrine or life, yet if the people deſire another better or as well qualifyed, by whom they finde themſelves more edified then by the other, that is a reaſon ſufficient (if a reaſon muſt bee given at all) and it is allowed by *Daneus* in 1. *Tim.* 5. 22. and by the firſt book of diſcipline in the fourth head. 6. It being condeſcended upon in the Parliament of *Scotland* that his Majeſtie with conſent and advice of the Eſtates, ſhould nominate the officers of Eſtate. The Eſtates of Parliament were preſſed to give a reaſon of their diſaſſenting from his Majeſties nomination, but they refuſed. And I am ſure conſenting or not conſenting in a matter Eccleſiaſticall, ought to be as free, if not more free, then in a matter civill.

Object. 4. This courſe may prove very dangerous for an apoſtatizing Congregation, for a people inclining to Hereſie or Schiſme, will not conſent to the admiſſion of an orthodox and ſound Miniſter. *Anſw.* 1. The intruſion of Miniſters againſt the Congregations will, doth more generally and univerſally draw after it, great evils and inconveniences. 2. The corruptions of many Patrons, and peradventure alſo ſome Presbyteries may be more powerfull to intrude inſufficient or unſound Miniſters, then the unſoundneſſe or errour of this or that particular Congregation, can be to hinder the admiſſion of them that are ſound. 3. We ſhall heartily accord that a hereticall or a Schiſmaticall Church, hath not juſt right to the liberty and priviledge of a ſound Church. 4. *Zanchius* in

4. *prac:*

4. *prac: col:* 784. Would have a Congregation infected with Hereſie or Superſtition, before there bee a Miniſtery ſetled among them, to be firſt convinced of their error, by ſome other Paſtor ſent unto them by the Chriſtian Magiſtrate for a time, and extraordinarly as a kinde of Evangeliſt. *At vero* ſaith he, *cum conſtituta ſunt & formata vera Eccleſia, cur tunc ſaltem non relinquitur illis libertas eligendi ſuos Paſtores?*

Object: 5. People do often erre in their choiſe, and cannot judge of the qualifications and abilities of Paſtors, but follow blindly the humors of their Lords or leaders. *Anſw:* 1. We muſt beleeve what Chriſt ſaith, *John* 10. 4, 5. That his ſheep know his voice, and a ſtranger they will not follow, but will flee from him. 2. There are alſo in Presbyteries and in all Judicatories, ſome leading men whoſe judgement is much reſpected and hearkened unto. 3. Hee that followeth another is never blind: A people may follow leading men, and yet ſee with their own eyes too. 4. When *Bellarmine* objecteth that a people cannot judge, whether a man be fit for the Miniſtery, *Junius animad: Contr: 5. lib: 1. cap: 7. not:* 24. Anſwereth that the Congregation judgeth not ſimply and abſolutly whether one be fit for the Miniſtery, but whether he be fit to ſerve in the Miniſtery among them. VVhich two are ſo different, that of two men offered to a Congregation, he that is abſolutely and ſimply the beſt qualifyed for the Miniſtery, is not to bee for that cauſe admitted *hic & nunc*, but hee who is fitteſt for that Congregation. Now a rude and ignorant people can judge which of the two ſpeaketh beſt to their capacity and edification. 5. VVhen any Congregation makes choiſe of an unfit or dangerous perſon, againſt whom there is juſt exception to be made, they muſt not therefore be robbed of their right, but called upon to make a better choiſe: This right people had from a Pope, *Greg: Mag: Epiſt: lib. 6. Epiſt:* 38. *Habitatores Lucenſis civitatis quendam adnos Presbyterum adduxerunt, qui*

eis debuisset Episcopus ordinari, Sed quia minime dignus inventus est nec diu sine proprio possunt consistere sacerdote: a nobis admoniti in scrinio promiserunt alium studiose quarere, &c.

Object: 6. Seldome or never shall a Congregation bee found all of one minde, and becaufe this might bee anfwered in the words of *Gregorius de valentia in tam secundæ disput:* 7. *quæst:* 5. *punct:* 5. *Nam moraliter loquendo illud tota communitas facere censetur quod facit major ipsius pars.* Therefore to make the objection ftronger, it may be further added, that oftentimes the greater part fhall overcome the better part, becaufe in every corporation there are more bad then good, more fooliſh then wiſe: This inconveniencie is objected by *Bellarmine de Clericis, cap:* 7. who tells us further that popular elections are fubject to tumults and feditions. We anfwer with *Junius ubi supra not:* 23. 27. firſt inconveniences do alſo follow upon elections made by Presbyteries and Patrons without the peopfes conſent. 2. *De incommodis prudenter curandis, non dere sanctâ mutandâ temere, sapientes videre opportuit.* 3. For avoiding inconvenience of this kinde, it is to be remembred, that the Congregation ought to be keeped in unity and order (ſo far as may be) by the directions and precedence of their Elders, and by he aſſiſtance of Brethren choſen out of other Churches, when ed ſo requireth. 4. *Zanchius ubi supra, col:* 783. anfwereth it of *Calvin*; *præsideant plebi in electione alii Pastores, & cum s etiam Magistratus conjugatur, qui compescat tumultuantes & itiosos.* VVherein there is great need of caution, leaſt unpretence of ſuppreſſing tumults, the Churches libertie of ſenting or not conſenting be taken away; As upon the opart, the Election is not to be wholly and ſolely permito the multitude or body of the Church, which is the mea- of the 13. Canon of the counſell of *Laodicæa*, as it is exded by *Osiander, Gerhard, Junius* and others. 5. When a gregation is rent aſunder, and cannot agree among themſelves,

ſelves, this evill may bee helped in Subordinate, though not in Independent Churches, for the higher conſiſtories, the Presbyteries and Aſſemblies of the Church, can end the controverſie and determine the caſe, after hearing of both ſides.

Object: 7. As for that which may reflect on Miniſters, that have not the peoples conſent. 7. *Anſw:* It is ordination that maketh men Miniſters. And the want of the Churches ſuffrage cannot hinder their being Miniſters, it concludeth onely that they did not *ritè* and *ordinatè* enter into their Miniſtery *hic & nunc* in ſuch a Church. 2. This alſo is helped by a poſterior approbation of the Church, as a woman marrying a man unwillingly, yet after loving him as her husband, removeth that impediment.

I conclude with a paſſage out of the Eccleſiaſticall diſcipline of the reformed Churches in *France*, cap: 1. *The ſilence of the people, none contradicting, ſhall be taken for an expreſſe conſent, but in caſe there aryſe any Contention, and hee that is named ſhould be lyked by the conſiſtory, and diſliked by the people, or by moſt part of them, his reception is then to be delayed, and report of all to bee made unto the conference or provicniall Synod, to conſider aſwell the juſtification of him that is named, as of his rejection. And altho he that is named, ſhould there be juſtified, yet is he not to bee made or given as a Paſtor to the people againſt their will, nor to the diſlike, diſpleaſure, and diſcontent of moſt of them.* Nay the Popiſh *French* Church, hath no leſſe zealouſly ſtood for their liberty in this point in ſo much, that the intruſion of men into Eccleſiaſticall charges by the Pope himſelf, hath been openly oppoſed, as ſhall moſt fully appeare to any who ſhall read the book intituled. *Pro libertate Eccleſiæ Gallicanæ adverſus Romanam aulam defenſio, Pariſienſis curiæ, Lodovico undecimo Gallorum Regi, quondam oblata.* In which they do aſſert againſt the Papall uſurpations, the liberty of Elections both by Clergie and people,

Their

Their reaſons are theſe among others; *Cum Epiſcopus Eccleſiæ ſponſus ſit, & matrimonium quoddam ſpirituale inter ipſum & Eccleſiam contrahatur, neceſſario conſenſus Eccleſiæ intervenire debet.* And after, *Cum Epiſcopus ſolemniter a collegio eligitur, confirmaturque ſervatâ programmatum & inquiſitionum forma, eò certe major eſt populi de eo exiſtimatio, magiſque eum venerantur, obſervant & diligunt populares, quam ſi ipſis invitis obtrudatur. Idcoque doctrina ejus longe fructuoſior eſt, & ad ædificandum multo efficacior. Hinc tametſi Petrus Chriſti vicarius eſſet, & caput Eccleſiæ: tamen mortuo Juda qui unus Apoſtolorũ erat cæteri omnes pariter eligerunt, & ſors cecidit ſuper Matthiam ut in actis Apoſtolorum legitur. Lucius Pontifex Romanus vir ſanctus, & Martyr, qui Eccleſiæ Romanæ præfuit anno, 154. ita decrevit: Nullus in Eccleſia ubi duo vel tres fuerunt in Congregatione, niſi eorum electione canonica Presbyter eligatur*, &c. The ſame thing doth *Duaremus de Sacr: Eccleſ: Miniſt: lib: 5. cap:* 1. Confirme, not only from the ancient Canons, but from the Election of *Matthias* Act: 1. and that of the Deacons Act: 6.

CHAP. III.

Whether Ordination be eſſentiall to the calling of a Miniſter.

THis queſtion hath been thus ſtated in a little book intituled *Διατριβὴ wherein the judgement of the reformed Churches and Proteſtant Divines is ſhewed; concerning Ordination*, &c. The negative part is there mentioned, alſo in the *Queries touching the ordination of Miniſters*, written in oppoſition to the learned and much approved book intituled. *Jus divinum regiminis Eccleſiaſtici*, the ſame contraverſie is touched upon frequently with more railing then reaſon,

son by that furious *Erastian* who composed the *Gralla* against *Apollonius* and cryes out that the world is abused with an empty notion of a pretended sacred Ministeriall calling, which may be exercised by none but such as are thereunto called solemnly set a part, and ordained. This is the same thing which hath been formerly debated by Protestant divines against the *Anabaptists* and *Socinians*. See *P. Martyr. loc: com: class: 4. cap: 1. Aretius probl: theol: loc: 63.* The professors of *Leyden*, *Synopsi: pur: theol: disp: 42. Walaeus* in *loc: com: tom: 1. pag: 472. 473. Festus Hommius Specim, controv: Belgic. artic: 31.* of the *Lutherans*, *Gerhard* in *loc: com: tom: 6. cap: 3. lib: 1. Balduin de institutione ministrorum, cap: 8. & lib: 4. de cas: conse: cap: 6. Brochmand syn: theol: artic. de minister, Eccles: cap: 2. quest: 3. Stegmannus in Sybotiniano disp: 53.* The *Socinians* tenent against the necessity of Ordination, see in *Socin: tract: de Eccles: Nicol:* and *tract: de Eccles: & missione minist:* Yet the *Socinians* acknowledge it is fit for order, and decency to retaine Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge this much: I shall first of all premise some distinctions and considerations for the better opening of the true state and nature of this controversie. Next I shall bring the positive arguments, and lastly, Answer the contrary objections.

The particulars to be premised are these. First the question is not whether Ordination be the only thing essentiall, or necessary to the right calling of a Minister: I have before pleaded for the necessity of the Churches consent, I now plead for the necessity of ordination; That ought to be no impediment to this, nor this to that. 2. Neither is the question, whether imposition of hands be essentiall and necessary to the calling of a Minister. Imposition of hands is a rite used in Ordination, after the example of the primitive Churches (of which more anone) but the substance, essence, and formall Act of Ordination is another thing. Therefore not onely the *Lutheran*

divines, but *Calvin* in 1 *Tim:* 4. 14. *Junius animad:* in *Bellar: contr:* 5. *lib.* 1. *cap:* 3. *Bucanus loc: com: loc:* 42. *Gersomus Bucerus* and others distinguish between the act of Ordination, and the rite used in that act. *M. Antonius de dominis, lib:* 2. *de repub: Eccles: cap:* 3. § 24. *& cap:* 4. § 13. 19. *& lib:* 3. *cap:* 5. § 48. Doth also distinguish between the rite or ceremony of laying on of hands, and the essentiall act of Ordination which he rightly calls *missio potestativa*, a sending of one with power and authority; VVhich agreeth well with *Matth.* 10. 1. *Mark.* 3. 13, 14, 15: where we have first the election of the Apostles to their office; *He calleth unto him whom he would, and they came unto him*, Matthew sayeth, *he called unto him his twelve Disciples*, Luke 9. 1. *He called his twelve Disciples together.* Here was an antecedaneous election or designation of the persons. Thereafter followes the ordaining or constituting of them in their office *καὶ ἐποίησεν* saith Mark, *and hee ordained* (or *made*) *twelve that they should be with him, and that hee might send them forth to preach, and to have power to heal*, &c. *Luke* addeth after the calling together of the twelve, that he gave them *power and authoritie over all devils, and to cure diseases, and he sent them to preach, &c.* VVhich sets forth the true nature and essence of Ordination, that it consists in a sending forth of chosen persons with power and authority. And this *potestative missioun* of the twelve is applyed, not onely to power over devils and diseases (which was extraordinary and apostolicall) but to power of preaching which belongeth to the ordinary Pastor to call, charge. Pastors and Teachers are Messengers, *Job* 33. 23. and God hath committed unto them the word of reconciliation, 2. *Cor:* 5. 19.

3. Neither is the question, what may be done in extraordinary cases when Ordination cannot be had, or where there are none who have power to ordaine. VVee read that *Ædesius* and *Frumentius* being but privat men, became Preachers of the Gospel

Gospell, and converted a great nation of the *Indians*: Likewise that when the *Iberians* were converted by a captive woman, their King and Queen became Teachers of the Gospell to the people. There may be an extraordinary calling from God where Religion is not yet planted, nor Churches yet constituted. It is altogether another case in a constituted reformed or reforming Church: I adde with *Peter Martyr*, that even those persons who set about the work of the Ministery extraordinarly or among Infidels, if they can come at any who may ordain them in the usuall and right way, they ought not to neglect the seeking of Ordination.

4. Nor is the question of teaching, exhorting, admonishing, reproving, comforting one another, or praying for, or with one another, in the way of a private Christian fellowship, and and brotherly love. For this belongs to the generall calling of Christians as they are Christians, observing therein the rules of the word, and there is no need nor use of Ordination in all this. But the question is of the particular, speciall, sacred calling of the Ministers of the Gospell to preach and administer the Sacraments, whether Ordination be not essentiall and necessary to this calling. The privat Christian dueties of teaching one another, reproving, exhorting, *&c.* Are to be conscionably and carefully performed by privat Christians, *Joh.* 4. 28, 29. *Acts* 18. 26. *Eph.* 5. 19. *Col.* 3. 16. *Heb:* 3. 13. But this the Apostle plainly distinguisheth from the speciall Ministeriall function, 1 *Thess:* 5. 11, 14. with *vers:* 12, 13. The affirmation of this question in hand, *viz.* that Ordination is necessary and essentiall to the calling of a minister, may bee confirmed by these arguments. 1. Doeth not nature it selfe teach you: as the Apostle sayeth in another case, Shall the visible politicall Church of Christ, which is the purest and most perfyt Republick in the world, have lesse order and more confusion in it nor a civill Republick. Embassadours, Com-

missioners, Officers of State, Judges, Generals, Admirals, with the subordinate Commanders in Armies and Navies, do not runne unsent, nor act without power authority and commission given them. How much more unbeseeming, and disorderly were it in the Church, (which *Nicolaides* himself, even where he disputeth against the necessity of Ordination, *Refut. tract: de miss: minister, cap:* 10. *pag:* 113.) acknowledgeth to be more perfite then any politick Republick in the world) for any man to assume to himselfe power and authority which is not given him, or which he hath *non habente potestatem*, or to intrude himself into any publick administration unto which he is not appointed. It was justly complained of, as a great disorder under the Prelates, that Midwives were permitted to baptize upon pretence of a case of necessity, yea that Deacons were permitted to baptize, because the administration of baptisme, doeth neither belong to Deacons, nor to private persons. But that railing *Rabshaketh*, the anonymous *Erastian* before mentioned, goeth so far as to cry down all necessity of Ordination or any speciall call to the Ministery of the Word and Sacraments, and alloweth any Christian, whether Magistrate or Subject, both to Preach, Baptize, and minister the Lords Supper, having no Ordination or speciall Mission to that effect. 'Tis a sufficient answer to him, *offer it now unto thy governour, will he be pleased with thee? Mal:* 1. 8. Who will endure such a confusion in a State, that any man may assume publick offices and administrations, not being thereunto called and appointed? And shall the Church (which must go a great deal further than the law and light of nature,) come short of that which nature it self teacheth all humane societies? 'Tis both a naturall and a scripturall rule, *Let all things be done decently and in order*, 1 Cor: 14. 40: *for God is not the author of confusion, but of peace*, Ibid. *vers.* 33. If it were an intollerable usurpation in a mans own family, if any man should take upon him

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the stewards place to dispence meat to the houshold, not being thereunto appointed. How much more were it an intollerable usurpation in the Church, the house of the living God, for any to make themselves stewards of the mysteries of Christ, not being appointed. 2. I argue from, *Rom.* 10. 15. *And how shall they Preach except they be sent?* Suppose they bee well gifted, yet they may not preach except they bee sent and appointed thereunto. This sending must needs bee Ordination, not the Churches Election. a people may choose to themselves, but cannot send to themselves. The choosing of an Embassadour is one thing, the sending him, another thing: The Embassadour nominated and elected by the King, may not goe to his work and act as an Embassadour, till he bee sent forth with his commission and power delivered to him. There have been severall exceptions made, and more may be made against this argument; yet all of them may bee rationally taken off. Except: 1. The *Socinians* reply, that the Apostle speaketh this of his owne time when the doctrine of the Gospell was new, and did therefore require a speciall mission: But that now Ministers being to Preach no new doctrine, need not such a speciall call. *Answ.* This is not only, not grounded on the Text, but is contrary both to the metaphore and to the context: 'Tis contrary to the metaphore which the Apostle taketh from the sending of Embassadours, Heraulds, and other publick Ministers. These are sent not onely to propound that which was never before propounded, but also oft times to revive and renew a thing before propounded and known. If either Embassadour, or Herauld runne unsent, and goe out without his commission and appointment, it will be no excuse to him, that he hath declared no new thing, but what was declared by other Embassadoures, or Heraulds before him, for still hee may be challenged as one who runne unsent, and it may bee said to him: *By what authoritie doest thou these things?* 'Tis contrary

Refut. tract. de missione Ministrorum, cap. 10. non eum etiam sensum esse nemini licere, docere nisi mittatur, sed Neminem ulla ratione posse prædicare, hoc est, rem novam annuntiare nisi mittatur, hoc est, nisi à deo dei munus imponatur.

to the context too, *vers.* 13. 14. 15. There are five necessary means and wayes which must bee had and used by those who look to be saved. 1. Calling upon the name of the Lord. 2. Beleeving on him. 3. Hearing his word. 4. A preaching Ministery. 5. Mission or Ordination. If the first foure be perpetually necessary to the end of the world, so must the fifth be, for the Apostle layeth als great necessity upon this last as upon the rest. If none can be saved who do not pray, and none can pray who do not beleeve, and none can beleeve who doe not hear the word, and none can hear the word without a preaching Ministery, the last followeth hard in the Text, there can be no Ministeriall office without a Mission or Ordination. I have before excepted extraordinary cases, where there is yet no Church nor no Ministery: even as the deaf may beleeve who cannot hear, although the Apostle say, *How shall they beleeve on him of whom they have not heard!*

Except. 2. *Nicolaides* addeth that the Apostle speakes not of what is unlawfull to be, but what is imposible to bee, namely, it is impossible that any man can preach, that is (saith he) declare a new thing except God send him. *Answ.* 1. If preaching here in this Text must bee restricted to the preaching of a new thing, hearing must bee also restricted to the hearing of a new thing, and beleeving to the beleeving of a new thing, and so they who do not hear and beleeve some new doctrine, cannot bee saved. 2. It is very possible to preach a new thing, when God hath not sent one to preach it: When the Jesuits first preached their *scientia media*, they preached a new thing, yet God sent them not. 3. Let us consider what the Apostle means here by preachiug πῶς δὲ κηρύξουσιν, saith hee, 'Tis from κήρυξ *præco, caduceator*. The offices and functions of κηρυκες. *H. Stephanus* in *Thes: L. Gr.* tom: 2. pag: 195. 196. describeth out of *Homer*. They called together the people to the ἐκκλησια or publick Assembly: They injoyned silence, and called for audience

dience and attention: They were sent in time of warre to aske leave to bury their dead: They were sent with messages from Princes and great men: They attended Princes and great men to serve them upon occasion: They served also at the sacrifices: They prepared beasts and receaved the guests: What is there in all this, which in a spirituall and ecclesiasticall sence is not competent and incumbent to ordinary Pastors and Teachers aswell as to the Apostles: And if wee will have the holy Ghost to expound himself as ordinary Preachers do κηρύσσειν or κηρύσσειν in all ages and all the world over, aswell as those who first preached the Gospell, *Mat.* 24. 14. & 26. 13. *Mark* 14. 9. & 16. 15. *Luke* 24. 47. *Phil.* 1. 15. 1 *Tim.* 3 16. *Rom.* 2. 21. *thou that preachest a man should not steal, dost thou steal?* 4. I hope κηρύσσων here doth not signifie one that preacheth a new thing, 1 *Cor.* 1. 23. *It pleased God by the foolishnesse of preaching* (τοῦ κηρύγματος) *to save them that believe.* Will any who hopes to be saved, deny that this extends to preaching in all ages?

Except. 3. That διατριβὴ before cited, in the second part of it *pag.* 3. 4. sayeth that the sending which the Apostles means of, is not a Ministeriall or ecclesiasticall sending, for then none could be an instrument to convert another but a Minister or preacher sent. Neither could a man be sure whether he have faith or no, till he be sure his faith was wrought in him by a Minister lawfully called. It remaines therefore (saith he) *that the Apostle speaks of a providentiall sending, by giving men gifts, and working with them in their use and exercise.* *Answ.* 1: The giving of gifts and powring out the spirit of a calling, is plainly distinguished from the mission or sending; yea, in Christ himself who had receaved the spirit, not by measure, but above measure, yet his having the Spirit of the Lord upon him, was not his Mission, but is plainly distinguished from his Mission and Ordination to his office which

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he had from God, *Luke* 4. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to the poor, he hath sent me*, &c. The δύναμις or ability of gifts to the office is one thing: the ἐξουσία or authority to it, is another thing. 2. His first reason to prove that the Apostle speaks not of a Ministeriall sending, because thence it would follow that none could convert another but a Minister, hee groundeth thus: for 'its said, none can believe but by hearing a preacher sent. Now this fals als heavie upon his own Interpretation, for still this will follow, that no man can be converted but a Preacher sent providentially with gifts and assistance, when hee shall loose the knot for himself, he shall loose it for us too. 3. So likewise for his other reason, if the Apostles scope be (as he glosseth) to take away doubting from men, he doeth by his Interpretation split upon the same rocke which he thinks wee have run upon, for a man must still doubt whether hee hath faith or no, and so whether he shall be saved or no, till he be sure his faith was wrought in him by a Preacher sent providentially with working gifts: now the description which hee makes of the providentiall sending, involveth a man in greater doubting then before, for either it agreeth to false and hereticall Teachers the Ministers of Sathan, or not. If he sayeth it doth agree to them, and that false seducing Preachers (pretending to be true, sound, and orthodoxe) are providentially sent with gifts effectuall, *viz.* to deceave in the secret judgement of God, according to *Ezek.* 14. 9. 1 *King.* 22. 23. then how he will reconcile his interpretation with *Isa.* 52. 7. 8. let him see to it. And withall he leads a man upon this opinion, that hee may have faith wrought in him, and so bee saved under any Ministery, true or false, orthodoxe or hereticall. He must also justifie the sinne so often condemned in the false prophets, that they run unsent, for (by his principles) they are sent, as well as the true Prophets. If he will say that his description

cription of the providentiall sending agreeth not to false or hereticall Preachers, but to the true Ministers of Christ, then hee leads a man into this doubt, that hee cannot bee sure that he beleeves and shall bee saved, unlesse hee bee sure that the Preacher providentially sent to him, is a true Minister of Christ, and not a Minister of Sathan transformed into a Minister of righteousnesse. 2 *Cor.* 11. 15. *or a wolfe in sheeps cloathing, Matth.* 7. 15. But 4. if this providentiall sending be enough, it takes away the necessity, not onely of Ordination, but of the peoples choosing or consenting. It shall bee enough that God give a man a gift, and work by them, whether the Church consent or not: yet as I take it, he that makes this objection, holds it necessary, not onely that Pastors bee chosen by the Church, but that gifted brethren bee allowed by the Church to prophesie, else that they must not prophesie.

5. His objections doth strike against that connexion and concatenation of the means of salvation, which the Apostle holdeth forth, and there is no more strength in that which he objecteth, then as if one should argue, the deaf may beleeve, therefore faith may be without hearing. Look how hearing is necessary, in the same sence, is Preaching, and the sending of the Preacher necessary. Neither doeth it make any thing against our sence of the Text, that some may be converted, by those who are not Ministers, for tho Preaching of the word by those that are sent to the Ministery of preaching, is the standing Ordinance and ordinary mean of conversion and faith by this Text: and even those who perhaps have been first wroght upon by prayer or conference with other Christians, are hearers of those who are Ministerially sent: it will bee hard to prove that any beleeve, who can hear the word preached by Ministers lawfully called and sent, and doe not hear it.

Except. 4. That *Erastian* before cited, the Composer of

the *Gralle*, expoundeth (as I remember) this text of an extraordinary mission or calling from God, not an ordinary mission from men: denying the Pastors of Churches and Ministers of the Gospel in our dayes to be sent of God and that although the Apostles might shew their Mission and Commission from Christ, yet ordinary Ministers cannot do it: Therefore this sending belongeth not to the ordinary Ministers. *Answ.* 1 This text doth certainly hold forth the necessity of an ordinary and mediat Mission, when the extraordinary and immediat Mission is ceased, which I prove this: If a preaching Ministery be a perpetuall and standing ordinance, then Mission is a perpetuall and standing ordinance: But a preaching Ministery is a perpetuall and standing ordinance, therefore so is Mission. The proposition is manifest, both from the kniting together of the parts of this Text, in which the Apostle screweth up the necessity of Mission as high as the necessity of preaching: As likewise from *Matth.* 28. 19, 20. Which doeth not onely prove a perpetuall Ministery in the Church alway even unto the end of the world, but also that this perpetuall Ministery is authorized by Mission or Commission from Christ. For reference to this perpetuall Ministery, Christ saith, Goe, teach and baptize, and loe I am with you alway, even unto the end of the world: So that whoever doeth lawfully exercise the office of teaching and baptising, is certainly sent: he cannot be immediatly and extraordinarly in the reformed Churches, therefore it must be in a mediat and ordinary way. The Assumption is before proved.

2. As the preaching so the sending is common to ordinary Ministers with the Apostles. If ordinary Ministers be Preachers *ex officio*, as well as the Apostles, which hath been before proved, then ordinary Ministers are sent as well as the Apostles, for how shall they preach except they be sent, and how shall they be sent in our dayes, except in a mediat and ordinary

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way, by those unto whom the power of Ordination belongeth?

Except. 5. But if this Text, *Rom.* 10. 15. be expounded of Ordination, then expectants or probationaries may not preach, because not yet ordained.

Answ. 1. They neither preach ordinarily, nor *ex officio*. They Preach occasionally, and without a Pastorall or Ministeriall office.

2. Neither may these sonnes of the Prophets runne to such occasionall work, without approbation and licence, for which cause the Directory of worship established in both Kingdoms, puts in this caution, *that such as intend the Ministery, may occasionally both read the Scriptures, and exercise gifts in Preaching in the Congregations, being allowed thereunto by the Presbyterie.* And so the Text will hold true in all cases, extraordinary Preachers, Apostles, Evangelists, Prophets, must have an extraordinary Mission. Ordinary Pastors and Teachers, must have a Mission with power and authority to that effect. Probationers, and occasionall Preachers must have a proportionable kinde of Mission, that is, not to the Pastorall office, but to preach upon occasion.

The third argument shall be taken from that *καταστασις* that constituting, appointing or making of Church officers which is plainly held forth in Scripture. The seven Deacons being elected by the multitude of the Disciples, were appointed, set and constituted over that businesse by the Apostles, *Acts* 6. 3. Pastors and Teachers have much more need to be appointed to their office, and for them let us note two Scriptures, one is *Luke* 12. 42. *Who then is that faithfull and wise steward, whom his Lord shall make* [*καταστησει*] *ruler over his houshold, to give them their portion of meat in due season?* *Grotius* upon the place noteth, that the former parable concerning watching is intended for all Christians, so *Mark.* 13. 37. but this of stewards be-

longs to the Paſtors of Churches, for 'its upon occaſion of *Peters* queſtion concerning the former parable, (*Lord ſpeakeſt thou this parable unto us, or even unto all?*) Chriſt anſweres by this parable of ſtewards, appointed or ordained over the houſhold, whom he diſtinguiſheth from other ſervants by their ruleing power, *verſe.* 42. by their greater knowledge, and conſequently greater guiltineſſe, if wicked, *verſ.* 47. and by the greater truſt committed to them, *verſ.* 48. Now leaſt it ſhould bee thought, that this making or appointing of ſtewards over the houſhold of Chriſt, is onely meant of the Apoſtles, as it were of purpoſe to diſcover the vanity of that *Socinian* error, 'tis ſaid, *verſ.* 43. *Bleſſed is that ſervant whom his Lord when he cometh ſhall finde ſo doing.* Till Chriſt come again, and at his comming, there ſhall be ſtewards appointed and ſet over his houſe: Which cannot be without the mediate and ordinary way of making, appointing, and ordaining. The Biſhops or Elders, as well as Apoſtles *are* the ſtewards of God, *Tit.* 1. 7. And ſo I come to the other Scripture concerning thoſe teaching and ruleing officers. The Apoſtle left *Titus* at *Crete* that he might ordain Elders in every city, *verſ.* 5. The διατριβὴ mentioned in the beginning, replyeth to this Text, that καταστῆσαι *ſignifieth to fixe, ſettle, eſtabliſh one who was in office before as appears by Pſal:* 2. 6. See now with how little reaſon this man oppugneth the receaved principles. The *Septuagint* (ſayeth he) readeth *Pſal:* 2. 6. thus ἐγὼ δὲ κατεστάθην βασιλεὺς ἐπὶ Σιὼν, but *David* was a King many years before he took in the hill and fort of Zion. I ſhall not ſtand here upon this erroneous tranſcribing of the words of the *Septuagints*: I might tell him again that *Symmachus* readeth κἀγὼ ἐχρισα τὸν βασιλέα μου. *I have anointed my King*, having reſpect to the very firſt making him King, and this is the neareſt rendering of the Originall. But I will ſtand to that of the *Septuagints*: even their reading (without the leaſt violence to their words) may be underſtood, not of the ſetling of

David

David after he took in the fort of Zion, but of Gods appointing and ordaining him to rule in, upon, or over Zion, which I doe not doubt was their meaning, neither doeth the prepositions ἐπὶ at all hinder, but help this Interpretation of the *Septuagint*. See the like *Mat.* 25. 21. ἐπὶ πολλῶν σε καταστήσω, This is not the fixing and setling of that good servant in that ruleing power, but 'tis the first giving of it to him, the first making him ruler over many things, having before had but a few things, *Luke* 12. 44. ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν So *Isocrates*, Κατεστάσαι ἐπὶ τὰς ἀρχάς. I may confute him from the *Septuagint* themselves, Psal. 8. 6. Κατέστησας αὐτὸν ἐπὶ τὰ ἔργα Dan. 1. 11: ὃν κατέστησεν ἀρχιευνοῦχος ἐπὶ, &c. Will hee say that the *Septuagint* meant that God setled and fixed the dominion which man had before over the creatures, or that the Prince of the Eunuches did but settle and fixe that government which *Melzar* had before over *Daniel*? If they meane in those places *constituting* and appoynting (as it is most manifest they doe) why not also *Psal.* 2. 6? God appointed *David* to be a King upon the holy hill of Zion, which is all that can be made out of the *Septuagint*. Well, but I will goe yet further with him, to discover the futility of his exception: 'Tis true Καθίστημι or Καθίσαμαι is sometime used for restoring and setling that which is out of its course, but how did he imagine that this sence of the word could agree to *Tit.* 1. 5? Thought hee that *Titus* was left in *Crete*, for restoring, setling, and fixing those Elders who had left their station, or had been cast out, or persecuted, or the like? Doeth not the Apostle plainly speak of supplying and making up such things as were yet wanting to those Churches, and of ordaining Elders to Churches which wanted Elders. Wherefore the ordinary reading and interpretation is retained Καθίσαι πρεσβυτέρους is to be understood of making, or ordaining Elders, even as Καθίσαι τοὺς ἀρχὰς or ἐπ' ἀρχὰς, Καθίσαι τοὺς δικαστὰς and the like, *constituere, præficere*, to make or appoint rulers and

judges, by giving them power and authority to rule or judge. So *Acts.* 7. 10. Κατέστησεν αὐτὸν ἡγούμενον ἐπὶ Αἰγύπτου, which was not a setling and fixing of *Joseph*; in the government of Egypt, as if he had been governour of it before, for that was the first time he was made governour.

The fourth argument is taken from *Heb.* 5. 4. *And no man taketh this honour unto himself, but he that is called of God as was Aaron. If yee would know what this calling was, see* vers. 1. Hee was *taken from among men, and ordained for men in things pertaining to God.* The *Socinian* exception against our arguments, from the example and practice of Ordination in the Apostles times, (namely that there is no such necessity of ordaining those who are to teach Doctrines formerly delivered, and received, as there was, for ordaining those who bring a new Doctrine) cannot here help them; yea, is hereby confuted, for none of the Priests under the law, no not the high Priest, might teach or pronounce any other thing, but according to the Law and the Testimony, *Deut.* 17. 11. *Mal.* 2. 7. Yet the Priests were ordained to their office, and might not without such Ordination enter into it. And this was no typicall thing proper to the old Testament, but hath a standing reason. The *Socinians* therefore have another evasion from the words, *this honour* restricting the Apostles meaning, to that honour of the Priesthood onely. *Answ.* 1. The words τὴν τιμὴν need not to be understood demonstratively, or *signanter*, but indefinitly, τιμὴν with the prepositive Article, and so both the *Syriak* Interpreter: *Hierome*, *Arias Montanus*, and the *Tigurin* version read it indefinitly, *honorem*, not *hunc honorem*, *No man taketh honour unto himself, but he*, &c. See the very same words in the same sence, *Rom.* 13. τὸ τὴν τιμὴν τὴν τιμὴν, *honour to whom honour*, not *this honour*. So τὴν τιμὴν, *Revel.* 21. 26. is not rendered, *this honour*. 2. Suppose it bee meant *signanter*, yet our argument is valid.

Although

Although the Apostle give instance only in the high Priesthood, yet by analogie of reason, the *Axiome* will hold in reference to the Ministery of the new Testament, upon which God hath put so much honour, that it is called a worthie work, 1 *Tim:* 3. 1. and worthie of double honour. 1 *Tim:* 5. 17. and to be esteemed very highly, 1 *Thes:* 5. 17. The Ministers of the Gospell are the Embassadours of Christ, 2 *Cor:* 5. 20. and the Angels of the Churches, the starres in Christs right hand, *Revel:* 1. 20. & 2, 1. *&c.* yea, the glory of Christ, 2 *Cor:* 8. 23. And if (comparing state with state) the least in the kingdome of God, be greater then *John Baptist*, and *John Baptist* greater then any either Priest or Prophet in the old Testament. Then 'tis not onely as great, but a greater usurpation, for a man to take this honour of the Evangelicall Ministery to himself, then it had been of old, for a man to take that honour of the legall high Priest-hood to himself.

The fifth argument I draw from *Heb:* 6. 1, 2. Where wee have an enumeration of the generall Catecheticall heads, which was necessarly required in Catechumens, before they were baptized and receaved as Church Members, and where there was yet no Church planted, these heads were taught, learned, and professed, before there could be a visible politicall Ministeriall Church erected, that the Apostles speaks to the *Hebrews* as visible Ministeriall Churches is manifest, both from the particulars here enumerat, and from Chap. 5. 12. 13. & 13. 7. 17. Now he exhorteth them to goe on unto perfection, and not to be ever about the laying of foundations, or about the learning of these Catechetticall principles, the knowledge and profession, whereof did first give them an enterance, state, and standing in the visible Church of Christ, *viz.*

1. The foundation of repentance, *i. e.* Conviction and knowledge of sinne by the law, humiliation and sorrow for it, with a desire of freedome for it. 2. The foundation of faith

in

in Christ for our wisdome, righteousnesse, sanctification and redemption. 3. The foundations of Baptisme, *i. e.* The abolishing of these diverse legall washings, *Heb.* 9. 10. and the ordinance of the Christian baptisme for sealing the Covenant of grace, and for initiation in Church membership: Others say he speaks in the plurall, because in those times many were baptized at once usually. 4. The foundation of laying on of hands, that is (saith *Bullinger* on the place) of the Ministery, and of their Vocation, Mission, and authority given them. So also *Gualther* in his *Archetypes* upon the place, *Toss anus* pointeth at the same thing, as principally intended in the Text, Which agreeth well with that which diverse Divines make one of the marks of a true visible Church, namely, a Ministery lawfully called and ordained, and professed subjection thereunto. 5. The foundation of the resurrection from the dead. 6. The foundation of the last judgement, in which Christ shall adjudge the righteous to life everlasting, and the wicked to everlasting punishment, *Matth.* 25. *ult.*

That which hath obscured and cast a mist upon this Text, was the Popish and prelaticall confirmation, or Bishopping of children, which they grounded upon this same Scripture. And this way goe the Popish interpreters, expounding it of their Sacrament of confirmation: Others understand the gifts of the holy Ghost, which in those dayes were given by laying on of hands. But it hath never been, nor can never bee proved, either that hands were layd upon all baptized Christians who were growen up to yeares of knowledge in these Apostolicall times, or that the gifts of the holy Ghost were given with every laying on of hands in those times. For the laying on of hands, (*1 Tim.* 4. 14. and 5. 22.) was not for giving the holy Ghost, but for Ordination. Wherefore I conceave that the laying on of hands, *Heb.* 6. 2. Pointeth at the Ministery, and their Ordination, which was accompanied with that rite.

Many

Many interpreters who extend the Text further, doe not yet acknowledge that the Ordination of Ministers is a thing intended by the Apostle. Which is the more probable, if you read βαπτισμῶν διδαχῆς dividedly with a comma betwixt, which *Erasmus* inclineth most unto, following the Greek *Schoiasts*. So the *Tigurin* version, *baptismatum, doctrina, ac impositionis manuum*. So you shall finde seven of these catechetical all principals, and after baptisme, adde Doctrine, that is, a preaching or teaching Ministery, and then the next head containes the necessity of a speciall calling and Ordination to this Ministery. However read it conjunctly or dividedly, it makes a true and good sence to expound, laying on of hands (here) of the ordinance of a preaching Ministery lawfully called and ordained, for this ordinance and a professed subjection thereunto, may justly be reckoned among the catechetical points, and among the marks of a true visible Ministeriall Church. Whereas it were a dangerous and unsafe interpretation, and I beleeve that which cannot be made out, to say, that any of the catechetical heads enumerate by the Apostle, was proper to that primitive age, and doeth not concerne after ages: or yet to affirme that the giving of the holy Ghost by the laying on of hands, was extended to all Catechumens baptized in those times, or that the knowledge or profession of the Doctrine concerning the giving of the gifts of the holy Ghost, by such laying on of hands was such a principle, as that none ignorant thereof, though instructed in all the other Articles of Christian faith, could be receaved as a Church-member grounded in catechetical points.

I shall adde a sixth argument from the example and practise of the Apostles and others who did ordaine Church officers in their dayes, the example is binding in such things as were not onely lawfull and good, but have a standing and perpetuall reason. The seven Deacons were ordained with prayer and

laying on of hands, *Act.* 6. 3. 6. Elders were ordained in every city, *Tit.* 1. 5. although those Elders were not to preach any new Gospel, *Gal.* 1. 8. *Paul* warneth *Timothy*, 1 *Tim.* 5. 22. *Lay hands suddenly on no man, i. e.* be not rash in ordaining any to the work of the Ministery, let them be well examined and approved. This is the receaved sence of Interpreters following *Chrysostome*, *Ambrose*, *Hierome*, and others of the Fathers, yet *Nicolaides Refut. tract. de missione Ministr.* will have the Text understood, not of ordaining Ministers, but of admitting penitents, which was done with imposition of hands. But is this to expound Scripture by Scripture? or is it not rather to forsake an Interpretation confirmed by Scripture, and to follow one which is grounded upon no Scripture? For wee read nothing in Scripture of laying on of hands in the receaving or restoring of penitents. Of the laying on of hands in Ordination, wee doe read in Scripture, and least it should bee thought the act of one man onely, it is mentioned as the act of the Presbyterie, 1 *Tim.* 4. 14. *with the laying on of the hands of the Presbyterie.* A place which *Gualther*, *Bullinger*, *Tossanus* and diverse other good Interpreters thinke to hold forth the way which *Paul* would have observed in the calling and appointing of men to the Ministery: Some understand by πρεσβυτερίου the office it self, dignity or degree of an Elder which was given to *Timothy* by the laying on of hands: Others understand a company of Bishops who were Elders and more too: I confesse it doth not; others an Assembly of Elders, without any prelaticall disparity. Now neither of these Interpretations can strike against that point which now I plead for, *viz.* The point of Ordination, but rather make much for it, yea even they who understand the office of a Presbyter, doe thereby confirme that which I assert in as much as *Timothy* was not made an Elder, but by imposition of hands, as these hold. If so, then certainly Ordination is essentiall to the calling of

a Presbyter. So that what ever come of the word *Presbytery*, the laying on of hands which made the Presbyter, will conclude against them who deny the necessity of Ordination.

The seventh argument shall bee drawn from the denominations of the Ministers of the Gospell in Scripture. 1. They are called Pastors or Shepheards, *Jer:* 3. 15. *Eph:* 4. 11. Hee that is not called and appointed by the Lord of the flocke, he that entereth not by the doore, but breaks in surreptitiously, and makes himselfe sheepherd at his own hand, is not a sheepherd but a thief, *Joh.* 10. 9. 10. Next they are Angels or messengers, *Mat:* 23. 24. *Rev:* 1. 20: and 2 *Cor:* 8. 23. with 2. 1. and the Embassadours of Christ, 2 *Cor:* 5. 20. *Eph.* 6. 20. Therefore they are sent and appointed, and do not run unsent.

3. They are called *Rulers*, προϊστάμενοι 1 *Tim.* 5. 17. προϊσταμένους 1 *Thess:* 5. 12. ἡγουμένων *Heb:* 13. 7. 17. do men make themselves Rullers, Magistrates, Captains at their owne hand, or are they not thereunto appointed by others?

4. They are called bishops, or overseers, *Act.* 20. 28. 1 *Tim* 3. 1. The *Athenians* give the name ἐπίσκοποι to one whom they appointed, ordained, and sent forth to be Magistrate or Prætor in any of the Townes, subject to their jurisdiction. See *H. Steph. Thes: ling: Gr:* in the word ἐπίσκοπος.

5. They are οἰκονόμοι stewards, *Luke* 12. 42. 1 *Cor:* 4. 1 *Tit.* 1. 7. Who dare make himself a steward in a Kings house; yea, or in a more private house, not being thereunto appointed and ordained?

6. They are servants who invite and call in guests to the wedding, to the marriage supper, *Mat:* 22. 3. *Luke* 14. 17. Will any (except a fool, or a knave,) go and invite guests to a mans Table, when he is not sent nor appointed:

7. They are κήρυκες, Preachers, Heraulds, 1 *Tim:* 2. 7. and 2 *Tim:* 1. 11. Will a Herauld go and proclaime the Kings Edicts, or the ordinances of Parliament, if hee be not thereunto appointed

pointed: In both these Texts last cited, the Apostle speaking of the Gospell, sayeth, *Whereunto I am ordained a Preacher, and an Apostle, and a Teacher of the Gentiles.* Mark, hee is ordained not an Apostle, but a Preacher, as hee could not bee an Apostle without Ordination, so he could not bee so much as κήρυξ a Preacher without Ordination. Now ordinary Pastors are κήρυκας as well as the Apostles which hath been before shewed.

An eight argument I collect from 2 *Tim.* 2. 2. *And the things that thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.* Which is a most considerable place against the *Socinians, Anabaptists, &c.* For it Teacheth us these five particulars. 1: That the Apostles would not have a teaching or preaching Ministery to end with that time, but was carefull to have Pastors or Teachers provided for the succeeding generation also. 2. *Thes:* Teachers of others who were to labour in the word and doctrine, were to teach no new doctrine, but the very same things which they receaved from *Timothy*, and *Timothy* from *Paul*, and which *Paul* receaved from the LORD. It was in sense no new doctrine, when it is taught by *Paul*, much lesse when taught by *Timothy*, and least of all when taught by these who receaved it from *Timothie.* So that the *Socinian* distinction of the necessity of a speciall calling to the Ministery when the doctrine is new, not so when the doctrine is not new, cannot here help them. 3. *Thes:* Teachers are distinguished from those who are taught: Every man may not be a Teacher. It is a peculiar and particular calling, and it is no part of the generall calling of Christians: Therefore both here, and *Gal.* 6. 6. there is such a distinction in the Church, some are Teachers, some are taught in the Word. 4. Fitnesse and abilities; yea, both grace and gifts together, cannot warrant a man to assume to himself the function of Teaching or Preaching to others,

others, except he be thereunto allowed, and appointed, and entrusted. The Apostle sayeth not, *the things that thou heard of me, the same I will that faithfull and able men, who ever shall be willing to the work, teach others also*, faithfulnesse, and fitnesse, or ability cannot make a sufficient calling, but qualifie a man for that which he shall be called unto. Aptitude is one thing: to be cloathed with a calling, power and authority is another thing. 5. There is more that belongs to the calling of Pastors and Teachers, than the Churches electing, or chooſing of them: for those unto whom the power of Ordination belongeth, do also *commit* unto them that which they are entrusted with, *the same commit thou*, &c. παράθου. 'Tis from παρατίθημι, which (as *H. Stephanus* in *Thes. ling. Gr.* tom. 3. pag. 1505. noteth) not seldome in the new Testament doeth signifie, *depositum alicujus fidei committere, fiduciarium tradere alicui*, where he citeth this very Text, and I shall clear it yet further from *Luke*: 12. 48. *and unto whom men have commited much* καὶ ᾧ παρέθεντο πολύ, *of him they will ask the more*, which is the conclusion of the parable concerning a faithfull and wise steward, appointed by his Lord to be ruler over his houshold; to give them their portion of meat in due season, and that Parable is meant of Pastors or Ministers lawfully called and sent, as hath been before cleared.

Ninthly, as we are obleidged by our Covenant to endeavour such a Reformation, as is most agreeable to the word of God, and the Example of the best reformed Churches, so in this particular of Ordination, and a speciall call and setting apart of men to the Ministery, we have not onely the example of the ancient and reformed Churches, but the word of God it selfe directeth us this way. 1. Before the law when the first borne in families (not all promiscuously) acted the part of Priests or publick Ministers. Whereof there are some expresse examples in *Enoch* a Prophet, *Gen.* 5. 24. *Jude Epistle*, vers. 14. *Noah*, *Heb.* 11. 7. by whom God preached to the

old world, 2 *Pet:* 2. 5. and so are we to understand *Gen:* 6. 3. *Abraham* a Prophet, *Gen:* 20. 7. *Melchisedeck* the Priest of the most high GOD, is thought by many learned men (following both *Jonathans* Targum, and that of *Jerusalem*) to have been *Shem*, the first born of *Noah:* of *Jacob* also (who got the birth-right from *Esau*) we read that he built Altars, and called, upon the name of the Lord, and he was a Prophet, *Gen:* 49. And it is often mentioned by *Moses*, that the sons of *Aaron* were taken in stead of the first borne. 2. Under the Law, when not onely the Prophets, but the Priests also who were ordinary Ministers, had a speciall Ordination to their office. 3. Under the Gospell in the primitive times, for the *Socinians* themselves do not deny that Ordination or speciall Mission was used in the Apostles times.

Tenthly, and lastly without a clear calling, and lawfull Ordination, how shall people receave the word from the mouths of Ministers, as Gods word, or as from those who are sent of God? Or how shall people reverence and highly esteem their Ministers who labour among them, obey them, and submit unto them, as they are commanded, 1 *Thess:* 5. 12, 13. *Heb:* 13. 17? And since he that is taught ought to communicat unto him that teacheth him, in all good things, *Gal:* 6. 6. and God will have those who labour in the Word and Doctrine to be maintained, and that they who sow spirituall things, reap temporall things, 1 *Cor:* 9. 7, 9, 11, 13. 1 *Tim:* 5. 18. Yea, the Apostle puts the stamp of a *Jus divinum* upon it, 1 *Cor:* 9. 13, 14. having mentioned the Priests maintainance in the old testament, he addeth: *Even so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.* So that *Socinians* and *Anabaptists* will finde themselves puzled mightily with this dilemma, either it is the will of God, that none preach the Gospell, but such as are called, appointed, and ordained thereunto, or otherwise it is his will, that those who preach

preach the Gospell, not being thereunto chosen, called and ordained, must be maintained as well as Ministers lawfully ordained and called, and if so, its like enough People shall have good store of Preachers, and their purses shall pay well for it.

CHAP. IIII.

Objections against the necessity of Ordination answered.

I Come now to answere the strongest objections of those who hold Ordination not necessary, nor essentiall to the calling of a Minister.

Object. 1. From *Acts* 8. 4. *They that were scattered abroad, went every where preaching the Word.* So *Acts* 11. 19. *Apollos* also taught boldly in the Synagogues, *Acts* 18. 25, 26. yet no word of their Mission or Ordination. The Jews esteemed Christ himself but a private man, not ordained nor authorized to any office in the Church, yet they permitted him to preach in their Synagogues. *Answ.* 1. Those that after *Stephens* death, were scattered abroad, and preached the Word, must needs have been called, sent, and ordained (by the principles of the *Socinians* themselves,) for the Doctrine which they preached, was a new Doctrine, both to *Samaria*, *Acts* 8. 5. and to those dispersed Jews, *Acts* 11. 19. Themselves confesse, that they who preach a new Doctrine, must have a speciall Mission and Ordination. 2. *Philip* was one of those who went abroad preaching the Word, *Acts* 8. 45. Now hee is expressely called an Evangelist, *Acts* 8. 8. therefore no president for private Christians to preach. 3. It is a bad argument *Luke* mentioneth, not their Ordination, therefore they were not ordained. They may as well argue thus, *Luke* mentioneth

not

not that they prayed when they preached, therefore they did not pray when they preached. Or thus: The Scripture mentioneth not *Joabs* father, but onely his mother *Zerviah*, therefore he had not a father. 4. And ſuppoſe they preached the Word without Miſſion or Ordination, this is but like that which *Chryſoſtome*, lib: *ad eos qui ſcandaliſati ſunt*, cap: 19. recordeth as a marvelous extraordinary benefit, which did accrew from the bloody perſecutions of thoſe ancient times, *viz.* That in ſuch times, the ſheep acted the parts of ſhepheards, being driven away to deſerts and mountains, where (by the Spirit of God ſpeaking in them) they converted unbeleevers, and gathered Churches: Which concludeth nothing againſt the neceſſity of Ordination, in conſtituted and reformed Churches, for they who were ſcattered abroad, being driven away in the heat of perſecution, might not have the opportunity of Ordination, and they went forth to gather Chriſtians to plant Churches, to lay foundations where Chriſt was not known. Such caſes were in the beginning excepted from the ſtate of our preſent queſtion. 5. If *Apollos* preached without Ordination, when he knew onely the baptiſme of *John*, and withall when he had to do with thoſe Jews, who were yet to be convinced that Jeſus was the Chriſt, *Acts* 18. 25, 26, 28. It is no good argument againſt the neceſſity of Ordination, where the doctrine of Chriſt is known and receaved, and Churches conſtituted. And withall how will it be proved, that *Apollos* having been one of *Johns* Diſciples, had not ſome commiſſion from *John* to preach the Word? Or if *Apollos* was but a gifted brother without any publick calling or authority in the Church, how came he to be ſo much eſteemed, as to be compared with *Peter* and *Paul*, 1 *Cor*: 1, 12. Laſtly as touching Chriſts preaching in the Synagogues, hee was lookt upon as a Prophet extraordinarly raiſed up in Iſrael. *Luke* 4. 25. 16, 24. and the Jews ſay of him plainly, a great Prophet is riſen up among us

Luke

Luke 7. 16. *Josephus* his testimony given to Christ, as a great Prophet, is known.

Object: 2. The Church doeth χειροτονεῖν, by their voices in Election, make, creat, constitute or ordain Elders, *Acts* 14. 23. therefore Elders need no other Ordination, but are sufficiently ordained or made by the Church, if elected, and receave their power from the people. See this Objection prosecuted in the διατριβὴ *pag:* 9. 10, 11. And in the Queries touching Ordination, *pag:* 33. *tom:* 37. *Answ:* 1. There is no cogent reason brought by these men, why χειροτονήσαντες, if rendered thus as they would have it, *when they had by voices ordained*, must bee therefore understood of Ordination by the people, and not by *Paul:* and *Barnabas*, for as I have before noted out of *Calvin: Instit.* lib: 4. cap: 3. §. 15. The sence may bee this, *Paul* and *Barnabas* did make and ordain Elders according to the voices of the Churches themselves, that is, they ordained such as the Church desired. If so, they are double loosers by this their Objection. 2. If χειροτονήσαντες be meant of the Churches Act, then it is not ordaining, but choosing by voices. The χειροτονία ought not to hinder the χειροθεσία. Election with the Churches consent, and Ordination are both of them necessary, not inconsistent. In *Athens* it self, although the people did χειροτονεῖν choose by voyces their Magistrates or Rulers, yet the persons so elected were not ordained, and solemnly set apart, appointed and authorized by the people, but by the Judges called ἡλιασταὶ of whom *Demosthenes orat. adverss: Timocr:* tels us that they did καθίστασθαι ἀρχήν, for the ἡλιασταὶ, took an oath to be faithfull in their constituting or ordaining of Magistrates. 3. In Scripture we finde Election and Ordination frequently distinguished, not only as distinct acts, but oft times in distinct hands, *Deut.* 1. 13 *Moses* said unto all Israel, *Take yee wise men and understanding, and known among your Tribes, and I will make them Rulers over you.* The people choose them who shall be Rulers, but *Moses* maks

them Rulers, *Acts 6. 3. Wherefore brethren look yee out among you seven men of honest report, full of the holy Ghost and wisdome, whom we may appoint over this businesse.* The people chooſe, the Apoſtles appoint the Deacons. 4 The chooſing of a perſon to an office, is not the authorizing of the perſon elected, but the deſignation of the perſon to be authorized. 'Tis here with a perſon choſen, as with a thing choſen: *Ezra* was to chooſe, and to deſigne, when, and how much ſilver, wheat, wine, oyle, ſhould be taken for the Houſe of the Lord, not exceeding the proportion of a hundreth, but the power and authority by which theſe things were given forth by the Theſaurers, to be applyed to ſuch uſes, was from the decree of *Artaxerxes*, *Ezra.* 7. 21, 22. So *Eſter* chooſed what to make requeſt for, but the thing was to be performed by authority of the King, *Eſt.* 5. 3, 6. So a man may be choſen to an office by ſome, and authorized to act in that office by others. How many ſubordinat offices, (civill and military) are there, in which men act by the power and authority, derived from the ordinances of Parliament, although not nominated and choſen by the Parliament; but by others, intruſted by the Parliament to chooſe. 5. Even where Election and Miſſion, are in the ſame hands, yet they are not confounded, but are lookt upon as two diſtinct acts: Chriſt firſt chooſed the twelve, and pitched upon ſuch as he would, and then ordained them, and ſent them forth, *Mark.* 3. 13. 14. The Synod of the Apoſtles and Elders firſt chooſed, then ſent *Judas* and *Silas*, *Acts* 15. 22, 25. Where you may obſerve alſo by the way, that the Miſſion of a man to the Miniſtery, or Paſtorall charge of a Congregation, doeth not belong to the people who chooſe him, they cannot ſend him to themſelves. When Election and Miſſion are in the ſame hands, 'tis in ſuch caſes as theſe two laſt cited, when men are ſent abroad to others, then indeed they who chooſe them, may alſo ſend them: but when they are ſent to

thoſe

those who choose them, then they are sent by others, a Minister is sent to the Congregation, therefore he is not sent by the Congregation, and so that place, *Rom:* 10. 15. *How shall they preach except they be sent?* cannot be understood of the peoples Election, but of Ordination, or Mission from the Presbytery appointed to ordain. 6. The same Apostolicall Patterne which holds forth unto us the choosing of Elders in every Church, *Acts* 14. 23. doeth also hold forth unto us the ordaining of Elders in every City, *Tit:* 1. 5. and these acts in different hands, therefore not the same; yea, as many conceave in that same Text, *Acts* 14. 23. beside the Election by voyces, there is a distinct Ordination expressed under the adjuncts thereof, prayer, and fasting.

Object: 3. The Apostle saith, 1 *Cor:* 14. 26. *When yee come together every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation,* vers 13. *yee may all prophesie one by one.* Therefore all that preach or prophesie, need not to be ordained. *Answ:* What those Prophets were, and what is meant by propheſying there, all are not of one opinion. I hold that these Prophets were immediatly and extraordinarly inspyred, and I reckon them among these other administrations, which were not ordinary, onely to continue in the Church, Apostles, Evangelists, Workers of miracles. But of this I am to speak distinctly, and by it selfe afterwards. Mean while, they that make the Objection, must prove two things, else they conclude nothing against the necessitie of Ordination. 1. That these Prophets were not sent and ordained, but that their gifts and parts, gave them a sufficient calling to interpret in the Church. 2. That although they had no Ministeriall sending, or vocation, yet they were not extraordinary Prophets, but that such Prophets are to continue ordinarly in the Church, I beleeve it will trouble them to prove either.

Object. 4. 'Tis ſaid of the houſe of *Stephanus*, 1 *Cor:* 16.15. *They have addicted* (or *ordained*) *themſelves to the Miniſterie of the Saints*, τῇ διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτὸς. They were not ordained by others, but they ordained themſelves. *Anſw:* 1: This may well be underſtood (as 'tis by diverſe) of their devoting themſelves to Miniſter to the neceſſities of the Saints, by their works and labour of Love. Which is elſe where called, *Miniſtering to the Saints*, διακονία τὶς τὰς ἁγίους, 2 *Cor:* 8.4. Yea, 'tis called ἡ διακονία τῆς λειτουργίας, 2 *Cor.* 9.12. *the adminiſtrations of ſervice.* See alſo, Ibid. *verſ:* 13. and *Rom.* 15.31. Where διακονία alone is uſed in the ſame ſence. 2. Others give this ſence, that they did willinglie and zealouſly deſire to do ſervice to Chriſt in the Miniſtery of the Goſpell, according as they ſhould finde a calling. In which ſence, *if a man deſire the office of a Biſhop, he deſireth a good work*, 1 *Tim:* 3.1. So *Iſa:* 6. 8. *Here am I, ſend me.* He is very willing to the work, yet hee dare not runne, except he bee ſent, and get a commiſſion.

Object. 5. He that digged in the earth, and hid his talent, is condemned for it, *Mat.* 25. 25. 30. Therefore he that hath gifts for preaching, and adminiſtering the Sacraments, cannot anſwere it to God, except he improve and uſe thoſe gifts. *Anſ.* 1. If that Parable be applyed to Miniſteriall talents, then it will prove, not onely a perpetuall Miniſtery, becauſe the Lord ſaith to his ſervants, *Occupie till I come*, Luke: 19. 13. But likewiſe, that none ought to intrude themſelves into that holy function, except they have a calling as well as gifts, for *Mat:* 25. 14, 15. that Lord *called his owne ſervants* (Luke ſaith, hee *called his ten ſervants*) *and delivered unto them his goods: and unto one he gave five talents, to another two, to another one, to everie one according to his ſeverall abilitie:* Where wee have a diſtinction of the calling and ability, ſuppoſe another man had been able enough, yet if he bee none of the called ones, that

that Parable cannot be applyed to him. 2. This Objection may be made in the behalfe of women also; many of whom receave excellent gifts from God, yea, it was foretold by *Joel*, and applyed by *Peter*: that women as well as men should Propheſie, *Acts* 2. 7. 8. Which being miſunderſtood, gave ſome colour to the old *Pepuzian* Hereſie.

Object: 6. If we hold Ordination neceſſary, and eſſentiall to the calling of a Miniſter, wee bring our ſelves into this ſnare, that either the Miniſters in the reformed Churches, are not true Miniſters, but falſely pretended to be ſo, or otherwiſe we muſt hold that thoſe in the Church of *Rome*, from whom the Proteſtant Miniſters, in the beginning of the Reformation, had their Ordination, were true Miniſters of Chriſt. For if thoſe in the Church of *Rome* who did ordaine, were not true Miniſters of Chriſt, then they had no commiſſion from Chriſt to make Miniſters for him. And who can bring a clean thing out of that which is unclean: If ſo, then the Proteſtant Miniſters, who firſt ordained other Proteſtant Miniſters (from whom Ordination hath come to us downwards) having no Ordination, but what they receaved in the Church of *Rome*, they had not power to ordain others with ſuch an Ordination, as hath a divine ſtamp and character upon it.

This argument is much inſiſted upon by the Author of the Queries touching Ordination: If it can do any thing, yet it is no new light, but the very ſame which hath been formerlie objected by Papiſts, and anſwered by Proteſtant writers. Whereof ſee one inſtance in *Gerhard*, loc: com: tom: 6. *de Miniſt: Eccleſ:* § 157.

And now that thoſe who drive ſo furiouſlie after this Popiſh argument, may for ever be aſhamed of it: I returne theſe anſweres. 1. By retortion, the argument will conclude as much againſt the Baptiſme, and Church eſtate of *Independents*, *Anabaptiſts*, and who ever they bee that make any uſe of this

way of arguing againſt us. For by this argument, thoſe who firſt gathered their Churches, baptized, and incorporated them into the body of Chriſt, were not only no true Miniſters, but no true Church-members, having no other baptiſme, but what was receaved, either in the Church of *Rome*, or from thoſe who were baptized in the Church of *Rome*: But who can bring a clean thing, out of that which is unclean. Where note by the way, that this argument of theirs, will alſo make the Scripture it ſelf unclean now, becauſe we have it out of an unclean thing, (the Church of *Rome*): So that all that will ſtand to this argument, muſt unchurch, unbaptize, unchriſten themſelves: If they will have their recourſe to that promiſe, *where two or three are met together, there am I in the midſt of them*, and think to lay the foundation of their Churches there, without any derivation from the Church of *Rome*, they muſt allow us to do ſo too, but then they muſt paſſe from their argument. What will they ſay then? Either, there can bee in our dayes a true Church with all the ordinances of Chriſt in it, independent upon the Church of *Rome*, and without building or leaning upon a lineall ſucceſſion, or derivation from the Church of *Rome*, or there cannot. If they hold the affirmative, their argument is not worth a ſtraw, for Ordination being one of the ordinances of Chriſt (which is here to be ſuppoſed, and hath been in the precedent Chapter proved) the reformed Churches had power to ſet it up, and reſtore it by vertue of Chriſts own inſtitution. If the Negative, our Oppoſits, muſt all turne *Seekers*, their Churches are no Churches, their Baptiſme no Baptiſme, *&c.* 2. Suppoſe thoſe proteſtant Miniſters, who firſt ordained other Miniſters, were themſelves ordained by ſuch as had no power to ordain them. Nay ſuppoſe the firſt reforming Miniſters, to have been at the beginning of the Reformation, no Miniſters, but private Perſons, not pretending to be ordained. What will they conclud from this?

this? It proves nothing againſt that which wee hold concerning the neceſſity of Ordination: For we plainly ſay, that in extraordinary caſes when Ordination cannot be had, and when there are none who have commiſſion and authority from Chriſt to ordain, then, and there, an inward call from God enlarging the heart, ſtirring up, and aſſiſting with the good will and conſent of a people whom God makes willing, can make a Miniſter authorized to Miniſteriall acts. Suppoſe this to have been the caſe at the firſt comming out from Popery, yet here was a ſeed for more Churches, and more Miniſters. At the firſt plantation of Churches, Ordination may bee wanting without making void the Miniſtery, becauſe Ordination cannot be had, but in conſtituted Churches, the want of Ordination doth make a Miniſter no Miniſter. 3. Touching the Church of *Rome*; I anſwer as a learned country man of mine anſwered nere 70. yeares agoe. Although it was a Church miſerably corrupted and defaced, yet it was even then a Church, wherein he profeſſeth to follow *Luther*, *Oecolampadius*, *Zuinglius*, *Bucerus*, *Calvin*, *Muſculus*, *Bullinger*, and the generall ſence of the Proteſtant writers. See the *Smetonii reſponſ: ad Hamilton. Apoſtat.* pag. 6. If there was not a true Church, when Popery and Antichriſtianiſme had moſt univerſally ſpred it ſelf, why is it ſaid that Antichriſt *ſitteth in the Temple of God*, 2. *Theſ:* 2. 4? And if God had not a people in Babylon, why is it ſaid, *Come out of her, my people*, *Rev.* 18. 4? And if there were not all that time, even before the Reformation, true Miniſters of Chriſt, why are the two witneſſes ſaid to Propheſie 1260. dayes (compting dayes for years) in ſackcloath, *Rev:* 11. 3. 5. Sure the time of the witneſſes, their Propheſying in ſackcloath, where ever we fix the beginning and ending of it (which is contraverted) it doth certainly comprehend thoſe ages before the Reformation, as a part of this time. Therefore Chriſt had his Witneſſes and

Miniſ-

Miniſters all that while. Proteſtants as well as Papiſts, hold the perpetuity of the true Church and Miniſtery, though not ever viſible or alike pure. And otherwiſe, how ſhall we underſtand Chriſts owne word, *Mat:* 28. 20. *Loe, I am with you alway, even unto the end of the world.* 4. Wherefore I conclude that thoſe who were ordained in the Church of *Rome* before the Reformation, in ſo far as they were ordained in the name of Chriſt, by theſe who had been themſelves ordained Preſbyters as well as Biſhops, and authorized to preach the Goſpel, and adminiſter the Sacraments; this far they were true and lawfull Miniſters, truely and lawfully ordained. But in ſo farre as they were ordained according to the Popiſh ſtatutes and Canons, for teaching and maintaining the traditions of the Church of *Rome*, and for offering up the body of Chriſt in the Maſſe, in this conſideration; their calling and Ordination was impure and unlawfull, like pure water flowing out of a clean fountain, which contracts impurity from a filthie channel it runs through. See *Synopſ: Pur: Theol: Diſp.* 42. *Theſ:* 48. and diverſe others who might be cited to this purpoſe.

CHAP. V.

Whether theſe Prophets and Propheſyings in the primitive Church, 1 Cor. 14. *and* 1 Cor. 12. 28. Epheſ: 4. 11. *were extraordinarie, and ſo not to continue: Or whether they are preſidents for the Preaching or Propheſying of ſuch, as are neither ordained Miniſters, nor probationers for the Miniſtery.*

THere are three opinions concerning theſe Prophets mentioned by the Apoſtle, 1. That they had neither extraordinary and immediate inſpirations of the Spirit, nor yet were ordinary Miniſters called to the office of Teaching, but Church-members out of office, having

ing good gifts of opening and interpreting the Scriptures, for the edification, inſtruction, and comfort of the Church, and hence is the warrant taken, for the preaching or propheſying of ſuch Church-members as are well gifted, being neither Miniſters, nor intending the Miniſtery: Neither doe the *Independents* onely, but *Socinians*, and *Arminians* alſo cry up that *libertas prophetandi*. 2. That theſe Prophets were Church officers, and no more but ordinary Teachers or Interpreters of Scripture in the Church: without excluding the ſons of the Prophets, or Probationers from their Aſſembly; and from exerciſing their gifts in preaching upon occaſion, and for tryall of their gifts, or of the grouth and encreaſe thereof, yet I remember no place in the new Teſtament, where ordinary Paſtors are ſaid to propheſie, except *Revel:* 11. 3. where notwithſtanding, propheſie is aſcribed unto them in no other ſence, than the working of miracles, *verſ:* 6. *Theſe have power to ſhut heaven, that it rain not in the dayes of their propheſie, and have power over waters to turne them into blood, and to ſmite the earth with all plagues as often as they will.* All which (propheſying and miracles) is ſpoken by way of alluſion to *Moſes* and *Elias*. 3. That they were extraordinary Prophets, immediatly and extraordinarly inſpyred by the holy Ghoſt; and that they are to be reckoned among theſe other adminiſtrations which were not to continue, or be ordinary in the Church. *Synop: pur: theol: diſp:* 42. *theſ:* 22. *Martyr, loc: com: claſſ:* 4. *cap.* 1. *Aretius, probl: theol. loc:* 62. *Calvin. Inſtit. lib:* 4. *cap.* 3: § 4. *Diodati* on 1 *Cor.* 14. 1. the late Engliſh Anotations on 1 *Cor.* 12. 28. Mr. *Baine* on *Epheſ:* 4. 11. together with two learned country men of mine, Mr. *David Dikſon*, on 1 *Cor:* 14. 31. and Mr. *Rutherfurd* on his peaceable plea: *cap.* 16. Apoſtles, Evangeliſts, Workers of miracles: I know many Proteſtant writers of very good note, are of the ſecond opinion. But with all due reſpect unto them: I hold the third opinion, with Ca-

hard, loc: com: Tom: 6. pag: 72. and diverse others; the reasons which move me are these, 1. The Apostle distinguisheth the Prophets from the Pastors and Teachers; 1 *Cor:* 12. 28, 29. *Ephes:* 4. 11. The Prophets are enumerate among the publike Ministers which Christ hath given to the Church; Yet distinct from the ordinary Pastors and Teachers, 2. They are not onely distinguished from Pastors and Teachers, but seem also to be set before them; yea, before the Evangelists, *Ephes:* 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, or as the *Syriak* readeth, *and some Pastors and some Teachers*, so distinguisheth Pastors from Teachers, as Mr. *Bayne* also doth: understanding here five degrees of those who labour in the Word and Doctrine, the first three extraordinary, the last two ordinary. I know 'tis not alwayes preferred in honour and dignity, which is first mentioned: Yet I think our dissenting Brethren would not think it fit, nor futeable to enumerate their gifted and prophesying members, next to the Apostles, and before Pastors much lesse Evangelists, neither do I ground my argument simply and meerly upon the enumeration, but upon such an enumeration as is noted, with first, second, third, 1 *Cor:* 12. 28. *And God hath set some in the Church, first Apostles, secondly Prophets, thirdlie Teachers*, where he puts upon the Prophets the highest eminency and chiefest dignity next to the Apostles, which I thinke the prophesying Brethren of this age doe not look for; *Chrysostome, de diverse: novi Testi: locis: serm:* 50. proves the chief dignity of Apostleship from these words: *First Apostles*: Is it not as good an argument to prove the next dignitie, to belong to prophesie from these words, *Secondarilie Prophets*. 'Tis true *helps* are mentioned before *governments* in that same Text. But the Apostle hath left off his numericall order, before he come at these, and besides, both the Deacon and the ruling Elder, are Church officers, and neither of them

them Preachers, so that the disproportion is not so great when the Deacon is named before the ruling Elder: but that such Preachers or Interpreters who had no office at all in the Church, should be enumerate, not onely among officers and Ministers of the Church, but before Teachers, and that in foure Texts, *Acts* 13. 11. 1 *Cor.* 12. 28. ibid. *vers.* 29. *Ephes* 4. 11. and next to the Apostles too, and that with an order, of first, second, third, is to me utterly improbable and uncredible. 3. The Apostle mentioneth Prophets with a note of singularity, as not common, but more speciall, 1 *Cor.* 12. 29, 30. *Are all Apostles? are all Prophets? are all Teachers? are all Workers of miracles? Have all the gifts of healing? do all speak with tongues? do all Interpret?* Here the Apostle maketh a second enumeration of such administrations as were more rare, singular, speciall, dignified, and priviledged, and not competent to all Church officers, much lesse to all Church-members: Therefore here he omitteth the ruling Elder and Deacon; *He saith not, are all helps? are all governments?* As if he had said, There are some officers appointed onely for ruling, some appointed onely for helping and overseeing the poore; These officers are neither Apostles nor Prophets, *&c.* And if prophesying be not a priviledge of all Church-officers, how much lesse of all Church-members: I might adde here, 'tis most agreeable to the native signification of the word *Prophesie*, that we understand it to be an extraordinary and rare thing; For if you consider the very notation of the word *Prophesie* is prediction, and προφητεια is from προφημι I foretell, of which more hereafter. 4. One of the Prophets of that time, is plainly described to have been inspired with extraordinary revelations, *Acts* 21. 10, 11. *There came down from Judea a certain Prophet, named* Agabus, *and when he was come unto us, he took* Pauls *girdle, and bound his owne hands and feet, and said; Thus saith the holie Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver*

deliver him into the hands of the Gentiles. There were other Prophets of the ſame kinde with *Agabus*, for ſo runnes the Text, Acts 11. 27, 28. *And in theſe dayes came Prophets from Jeruſalem to Antioch, and there ſtood up one of them named* Agabus, *and ſignified by the Spirit, that there ſhould bee great dearth in all the world.* 5. That theſe Prophets ſpake in the Church from extraordinary revelation and inſpiration, appeareth by 1 *Cor.* 14. 26. *When they came together, they had a Pſalme, a Doctrine, a Tongue, a Revelation, an Interpretation, not onely a Doctrine, and an Interpretation, but a Revelation*, and *verſ.* 30. after hee hath ſaid, let the Prophets ſpeak, two or three; *He addeth, If any thing be revealed to another that ſitteth by*, let the firſt hold his peace. Upon which Text *Gualther*, *Salmeron*, and others who underſtand by propheſying in that *Chap:* the ordinary Miniſteriall Teaching, are yet made to acknowledge, that this revealing of ſomewhat to another, was extemporary and extraordinary, and that it is no preſident for our times. *P. Martyr*, puts this difference between Teachers and Prophets, that Teachers were educated and inſtructed by Maſters: Prophets, without all humane help; ſpake as they were on a ſuddain moved by the inſpiration of the holy Ghoſt; Yea, although he takes the office and functions of Prophets and Teachers, to have been one and the ſame; yet he thus diſtinguiſheth between them. So *Aretius*, ſpeaking of thoſe that bare office in the primitive Church, diſtinguiſheh the Prophets from the Paſtors and Teachers in this, that the Prophets had not onely greater gifts for opening hard Scriptures, but that they did interpret Scripture with the ſame propheticall ſpirit, by which it was dictat and written, and likewiſe

Loc. com. claſſ. 4. Cap. 1. Sed in primitiva Eccleſia cum Prophetia viget, quid diſcriminis erat inter Prophetam & Doctorem? Reſpondeo, quamvis idem fuerit utriuſque munus, tamen Doctores inſtituebantur a Præceptoribus: Prophetæ verò, ſine omni ope humana, repentè afflatu Spiritus ſancti concitati loquebantur, Probl: theol: loc: 61. Prophetæ ampliora habebant dona ideo Scripturæ obſtruſiora loca illuſtrabant eodem Spiritu, quo ſcripta fuerunt — ideo de Scripturis rectius prædicabant. So *Calvin. Inſtit:* loc: 4. cap. 3. § 4. opening that Text, *Epheſ.* 4. 11. underſtands by Prophets, ſuch as had extraordinarie Revelations.

wiſe foretell things to come. 6. It hath been obſerved by Mr. *Bayne* on *Epheſ:* 4. 11. and others that theſe degrees are capacious and comprehenſive one of another downwards, not upwards, that is; An Apoſtle might propheſie, and doe the work of an Evangeliſt, Paſtor, and Teacher: a Prophet might do the work of an Evangeliſt, Paſtor, and Teacher: the Evangeliſt might do the work of a Paſtor and Teacher. But every Paſtor and Teacher could not do the work of an Evangeliſt, or of a Prophet, *&c.* If this obſervation hold, which hath pleaſed many, then we cannot underſtand thoſe Prophets to have been no more but Paſtors and Teachers, much leſſe to have been any thing leſſe than Paſtors and Teachers, *viz.* Church-members, well gifted for exponding Scripture edifyingly, *Chryſoſtome de diverſ: N. T. locis ſerm:* 50. leaneth very much toward that ſame notion, for he calls Apoſtles the root, which was comprehenſive of all the reſt; a Prophet (ſaith he) might not be an Apoſtle, but an Apoſtle was a Prophet, Evangeliſt, *&c.* To prove that an Apoſtle did propheſie, hee cites theſe propheticall prædictions, 2 *Tim:* 3. 1. 1 *Theſſ:* 4. 15. Whereby 'tis manifeſt that he underſtands the propheſie mentioned by *Paul* to be extraordinary. 7. Unleſſe we underſtand thoſe prophets which Chriſt gave to the Church, 1 *Cor.* 12. 28. and *cap.* 14. *Epheſ:* 4. 11. to have been extraordinarly inſpired by the Spirit, then we ſhall not be able to prove from Scripture, that Chriſt hath given to the Church of the new Teſtament, any extraordinarie Prophets to foretell things to come. But 'tis certain that Chriſt hath given ſuch extraordinary Prophets to the Church of the new Teſtament, ſuch as *Agabus*, and the daughters of *Philip*: *Euſebius* tells us there were ſuch Prophets in the Church, till the dayes of *Juſtin Martyr*; which we have alſo from *Juſtinus* himſelfe. And now having the occaſion, I muſt ſay it to the glory of God, there were in the Church of *Scotland*, both in the time of our firſt

Juſtin Martyr, dial. cum Typh. Iud. Καὶ μεχρὶ νῦν προφητικὰ χαρίσματα ἐστιν, *&c.* For even to this preſent time, there are propheticall gifts, ſo that we ought to underſtand that the gifts which were of old in your nation are transferred unto us.

Reformation, and after the Reformation ſuch extraordinary men, as were more then ordinary Paſtors and Teachers, even holy Prophets receaving extraordinary Revelations from God, and foretelling diverſe ſtrange and remarkable things; which did accordingly come to paſſe punctually, to the great admiration of all who knew the particulars, ſuch were Mr. *Wiſhart* the Martyre, Mr. *Knox* the Reformer; alſo Mr. *John Welſh*, Mr. *John Davidſonne*, Mr. *Robert Bruce*, Mr. *Alexander Simſon*, Mr. *Fergusſon*, and others: It were too long to make a narration here of all ſuch particulars, and there are ſo many of them ſtupendious, that to give inſtance in ſome few, might ſeem to derogat from the reſt. But if God give me opportunity, I ſhal think it worth the while to make a collection of theſe things: Mean while although ſuch Prophets be extraordinary, and but ſeldome raiſed up in the Church, yet ſuch there have been: I dare ſay, not onely in the primitive times, but amongſt our firſt Reformers, and others. And upon what Scripture can we pitch for ſuch extraordinary Prophets. If not upon thoſe Scriptures which are applyed by ſome to the propheſying Brethren, or gifted Church-members; 8. There are but three ſenſes of the word *Propheſying*, which I can finde any where elſe in the new Teſtament.

1. For ſuch propheſying as is competent to all converted and gifted perſons, when they are filled with a ſpirit of illumination, and ſpeak with other tongues as the ſpirit gives them utterance: In which ſenſe *Joel* foretold, that daughters as well as ſonnes, hand maids as well as men-ſervants, young and old ſhould propheſie, *Acts* 2. 17, 18. Which was accordingly fulfilled upon the day of Penticoſt, for *Acts* 1. 14. and 2. 1. 4. This Spirit of Propheſie was powred out upon all the Diſciples, men and women.

2. For ſuch propheſying, as is the preaching of ordinary Miniſters, although I know no Text where without any contro-

verſie,

verſie, the word is uſed for the ordinary Miniſteriall preaching; Yet I underſtand the word to bee uſed, in this ſence, (though by alluſion onely where of before). *Revel.* 11. 3. *And I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundreth and threeſcore dayes cloathed in ſackcloath.*

3. For extraordinary propheſying from immediate and miraculous inſpiration, in which ſence it is often uſed in the new Teſtament, as I ſhall ſhew anone.

But a fourth ſenſe, *viz.* The propheſying of gifted Brethren, (not ſiſters) out of office, and that publickly, and by an ordinary gift, I can finde no where; and if we goe either higher or lower, then the ordinary Paſtorall preaching, women as well as men might propheſie. in the Scripture language, Propheteſſes, as well as Prophets. 9. The Apoſtle plainly diſtinguiſheth, *Propheſie*, both from *the word of knowledge*, and *from the word of wiſdom*, 1 Cor. 12. 8. 9. 10. *For to one is given by the Spirit, the word of wiſdome, to another the word of knowledge by the ſame Spirit, to another propheſie*; now what is that gift and manifeſtation of the Spirit, which is ſuppoſed to be given to gifted and propheſying members, muſt it not fall under that enumeration, 1 *Cor.* 12. 7, 8, 9, 10, 11. Is it then the interpretation, or opening of Scripture, that is the Teachers part, *the word of knowledge*: Is it both to interpret, and apply Scripture, that is the paſtors part, *the word of wiſdome*; Is it to propheſie, that is more nor either the word of knowledge, or the word of wiſdome, and is therefore diſtinguiſhed from both. 10. In that Text laſt cited, propheſie is mentioned, not only as a gift by which the Spirit worketh, for the profite and edification of the Church, but as a Miniſtery, function, and adminiſtration in the Church, for *verſ.* 4. 5, 6. The Apoſtle teacheth us, that there are diverſities. 1 Of gifts. Χαρισμάτων, 2. Of adminiſtrations, Διακονιῶν. 3. Of operations, Ἐνεργημάτων, thereafter in reference to all theſe three, he addeth the enume-

ration

tion of the particulars, *ver.* 8. 9, 10. In a Prophet therefore there is Διακονια *Miniſterium*, as well as Χαρισμα, and Ενεργεια, or Ενεργημα. Now Διακονια is frequently uſed in the new Teſtament for the Miniſtery, not onely of ruling Elders and Deacons, *Rom:* 12. 7. of Paſtors and Teachers; yea, of Evangeliſts and Apoſtles, *Epheſ:* 4. 12. *Col:* 4. 17. 2 *Tim:* 4. 5. 11. *Acts* 1. 17. 25. and 12. 25, and 20. 24. and 21. 19. *Rom.* 11. 13. 2 *Cor:* 4. 1. and 5. 18. and 6. 3. and 9. 1. and elſe where the Engliſh tranſlators in theſe places render it ſometimes *Miniſterie*, ſometimes *Office*, ſometimes indeed Διακονια is uſed in the new Teſtament for any Miniſtring to the neceſſities of the poore Saints, by charity and almes. But no body that I know doth imagine or can imagine that this is the ſenſe of the word, 1 *Cor:* 12. where Διακονια is joyned with Χαρισμα and Ενεργημα. Therefore I conclude that the Prophets in theſe primitive times, had an office or Miniſtery in the Church. 11. The word *Propheſying* is often uſed in the new Teſtament, for that which is extraordinary, and by Revelation, *Mat.* 26. 68. *Rev:* 1. 3. *Acts* 21. 9. *Luke* 1. 67. *Revel.* 22. 10. 19. *Revel.* 10. 11. *Mark:* 7. 6. 1 *Peter* 1. 10. *Jud:* 14. *John Baptiſt* is called a Prophet, *Luke* 1. 76. and 7. 28. *Matth:* 21. 26. and 14. 5. Chriſt himſelfe is called a Prophet, *Matth.* 13. 57. *Luke* 7. 16. and 24. 19. *John* 4. 19. and 9. 17. *Elymas* the Sorcerer is called a falſe Prophet, *Acts.* 13. 6. Propheſying in the name of Chriſt, is joyned with other miraculous, gifts, *Mat:* 7. 22. *Many will ſay to me in that day, Lord, have we not propheſied in thy name? and in thy name have caſt out devils, and in thy name done many wonderfull workes*, Acts 19. 6. *and when* Paul *laid his hands on them, the holy Ghoſt came on them, and they ſpake with tongues, and propheſied.* In this ſence is the word uſed, when 'tis ſaid that *Caiaphas* propheſied, *John* 11. 51. the ſame word is uſed for propheticall prediction, 1 *Tim:* 1. 18. *according to the propheſies which went before on the* Rev. 2. 22. Jezebel *did call her ſelfe a Propheteſſe,*

Propheteſſe. 12 Prophecy (as *Paul* ſpeakes of it) is ſo farre from being a common priviledge of gifted Saints out of office, that it is one of the ſpeciall and rareſt gifts which the Apoſtles themſelves had or could have, 1 *Cor.* 13. 2. *And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge*, which ſtands there between the gift of tongues, and the faith of miracles: again, 1 *Cor.* 14. 16. *Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profite you, except I ſhall ſpeak unto you, either by Revelation, or by knowledge, or by Propheſying, or by Doctrine.* The firſt two, *Revelation*, and knowledge are immanent in the Apoſtle: The other two Propheſying and Doctrine, are tranſient from the Apoſtle to the Church. What ſhall my gift of tongues profite you, ſaith he; or how ſhall you be edified or ſatisfied thereby, unleſſe, either I utter ſome Revelation unto you by Propheſying, or utter my knowledge unto you by Doctrine, ſo diſtinguiſhing Propheſying from Doctrine as greater then it; becauſe Propheſying proceeds from Revelation, Doctrine from knowledge, in him that teacheth. 13. I have yet another reaſon, which I think will be a hard knot to our diſſenting Brethren, the Apoſtle compareth in that 14. *Chap.* the gifts of tongues, and the gifts of propheſie. He commendeth both, as deſirable, *verſ.* 1. and wiſheth to them all both theſe gifts, *verſ.* 6. but rather propheſie as comparatively the better for edifying the Church. *Et magis & minus, non variant ſpeciem.* There are both good and deſirable gifts of the Spirit, given *to profite withall*, 1 Cor. 12. 7, 10, 11. The Apoſtle alſo alloweth as many to ſpeak with tongues in the Church, as hee alloweth to propheſie in the Church; that is, as two or three of the Prophets may ſpeak by courſe in one Aſſembly, ſo may two or three ſpeak by courſe in a ſtrange tongue, ſo that one interpret, 1 *Cor.* 14. 27, 29. Moreover, whereas it is ſuppoſed by our diſſenting brethren, that all or moſt of the Church, women excepted, did propheſie;

they muſt upon the very ſame ground, ſuppoſe that all or moſt of the Church, women excepted; ſpake ſtrange tongues in the Church. For in the ſame place where 'tis ſaid, that every one of them had a Doctrine and Revelation, 'tis ſaid alſo that every one of them had a tongue and an Interpretation, 1. *Cor.* 14. 26. Which tongues conſidered and compared together, it will be found, that if the reaſons hold good, and the conſequences be valid, which are brought for the propheſying of gifted members out of office, and that therein they have the Church of *Corinth* a preſident, the like reaſons, and als ſtrong conſequences will prove, that any two or three of a Church, who ſhall happilie have the gift of ſtrange tongues, may ſpeak by courſe in the Church, ſo that one Interpret, and that the Church of *Corinth* is as good a preſident for this, as for the other; Let our Brethren therefore, either make both theſe gifts (propheſie, and tongues) in the Church of *Corinth*, to bee extraordinary and miraculous, and ſo neither of them to bee an ordinary preſident: or otherwiſe, they muſt make them both to be ſet forth for ordinary Patterns and preſidents, and ſo begin to cry up tongues, as well as propheſying, for if the gift of propheſie, be ſuch as men may attaine by induſtrie and ſtudy, ſo is the gift of tongues: I know no way to looſe the knot without acknowledging, that both the gift of tongues and that of propheſie, were extraordinary and miraculous, which is the truth.

Theſe are the reaſons which I lean to in this matter. I come next to anſwere, *Objections*. The firſt three Objections I finde in the *Margin* concerning Ordination: But I ſhall anſwere other Objections alſo omitted there, but which have been objected by others.

Object. 1. The Prophets, 1 *Cor.* 14 were not immediatlie inſpired with prediction; for women that were ſo inſpired, might deliver their propheſie in the Church, but there women

men are forbidden to ſpeak, *verſ:* 34. *Anſw:* 1. But where finde we that women which were propheteſſes, and immediately inſpired, were allowed to deliver their propheſie in the Church. I ſuppoſe he had a reſpect to 1 *Cor:* 11. 5. *But every woman that prayeth or propheſieth with her head covered, diſhonoureth her head,* which is meaned of the publicke Aſſemblie, for the Apoſtle is ſpeaking of covering, or uncovering the head in the Church. But diverſe Interpreters underſtand here by a woman, that prayeth or propheſieth, a woman that joyneth as a hearer in the publicke Aſſemblie, and ſo *verſ:* 4. by a man that prayeth or propheſieth, a man that is a hearer, and joyneth in the ordinances. So that the *Geneva* annotation upon *verſe* 5. gives a good ſence of that Text: *That women which ſhew themſelves in publick and eccleſiaſticall Aſſemblies, without the ſigne and token of their ſubjection, that is to ſay, uncovered, ſhame themſelves.* See more for this in *Junius* his annotations on the *Arabike* verſion in that place. 2. If the Apoſtle by propheſying, 1 *Cor:* 11. 4. 5. Underſtand propheſying by immediate inſpiration, then the Objection may bee retorted and turned into an Argument againſt the Objectors: For the ſence of the word propheſying in the 11. *Chap:* may give light to the word propheſying in the 14. *Chap.* 3. *Peter Martyr, loc: com: eccleſ:* 4. *cap:* 1. Is indeed of opinion, that women which were propheteſſes, and extraordinarly inſpired, might ſpeak in the Church, provided that their heads were covered, in token of *fœminine* ſubjection, and that the forbidding of women to ſpeak in the Church, extendeth to ſuch, and ſo hee reconcileth, 1 *Cor.* 14. 34. 1 *Tim.* 2. 12. with 2 *Cor:* 11. 5. I doubt his opinion in this particular is not well grounded, onely ſo farre I make uſe of it, that if 1 *Cor:* 11. 5. be meant of propheteſſes, praying or propheſying in the Church, (which the Objector hath to prove). Then certainely the forbidding of women to ſpeak in the Church, cannot be underſtood uni-

verſallie; but with a reſerve and exception of extraordinary caſes: But how can this exception of propheteſſes conſiſt with with the Text, *Let your women keep ſilence in the Church*, Why ὑμῶν, *Your women*, they had propheſying women; as is ſuppoſed by theſe of the other opinion, from 1 *Cor:* 11.5. Nay, even your women muſt be ſilent ſaith the Apoſtle; and the reaſons which he addeth, are ſo univerſall as to comdrehend even propheteſſes, they are commanded to be under obedience, and to be in ſubjection, which *Martyr* himſelfe noteth, holds true of propheſying women, as well as others, and that for that cauſe their heads were to be covered: Another reaſon is added, 1 *Tim.* 2. 14. *Adam was not deceaved, but the woman being deceaved, was in the tranſgreßion*: It might be feared, ſaith *P. Martyr*, if women were permitted to ſpeak in the Church, Sathan ſhould returne to his firſt wyle, and deceave the man by the woman. Surely he that made uſe of *Evah*, might alſo make uſe of a propheſying woman to deceave, and ſo much the more, becauſe, now ſince the fall, both man and woman are more ſubject to tentation. So that both the Apoſtles command, and the reaſons of it ſeem plainly to exclude, even propheſying women from ſpeaking in the Church, and if they be allowed to deliver extraordinary propheſies and revelations in the Church; why not alſo to propheſie as other gifted members. If that which is greater be allowed them, why not that which is leſſe? And if propheteſſes be excepted from the rule, 1 *Cor:* 14. 34. Why not alſo other women of excellent gifts.

Object: 2. The Apoſtle, 1 *Cor.* 14. 24, 26. ſpeaks of propheſie as a gift in all, or moſt of the members of the Church, and forbids it to none, but women. *Anſw:* 1. I have already proved from, 1 *Cor:* 12. 28, 29. and 13. 2. and 14. 6. that propheſie even in thoſe dayes, was not a common, but a rare and ſingular gift. So, *ibid: verſ.* 5. when he ſaith, I would that all ſpake with tongues, but rather that yee propheſied;

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hee intimateth that all of them did not propheſie. 2. When the Apoſtle ſpeaks by way of ſuppoſition, *verſ*: 24: *But if all propheſie*, this proves not that all did propheſie, neither can the very ſuppoſition bee underſtood univerſally: For if an unbeleever had come into their Aſſembly, and heard all, and every one of them propheſying; ſure he had been ſo farre from being wonne thereby, that he had been more alienated from ſuch a confuſion. 3. That which gives greateſt collour to the Objection, is *verſ*: 26. *When yee come together every one of you hath a Pſalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*: I ſhall freely offer my judgement concerning this Text to be conſidered. I hold the firſt hint from *Cajetan* upon the place; It is not ſaid, every one of you can ſpeak a ſtrange tongue, or can utter a Revelation, *&c.* But *Chriſt* hath *i. e.* every one in the Church hath theſe things for his good and benefite, when one propheſieth, or two, or three, every one in the Church hath that propheſie, the like of Pſalmes, Tongues, *&c.* Even as 1 *Cor*: 3. 21. 22. *all things are yours, whether* Paul *or* Apollo, *&c.* Where it may bee truely added, or *Pſalmes*, or *Tongues*, or *Doctrines*, or *Revelations*, or *Interpretations*, all theſe are yours, all theſe hath Chriſt given to the Church for her good, men are ſaid to have theſe things of which they have the good fruit, uſe, benefite, at leaſt are allowed to have, and may have the benefite thereof, *Luke* 16. 29. they have *Moſes* and the Prophets, *Epheſ*: 1. 7. and *Col*: 1, 14. In whom we have redemption through his blood, 1 *Cor*. 2. 16. *But we have the minde of Chriſt*; Philip. 3. 17. *ye have us for an example*, Heb: 13. 10. *we have an Altar*, 2 Pet. 1. 15. *we have a more ſure word of propheſie*, and the like. And thus I underſtand the Text now in controverſie, the Apoſtle having from the beginning of that 14. *Chap:* perſwaded that the gifts of tongues and propheſie might be uſed, not ſo as the men might be moſt admired, but ſo as the Church might be moſt

edified, and that not ſo much the gifts, as the profitable uſe of the gifts was to be deſired, he concludeth this point, *verſ.* 26. Making a tranſition to certain Canons, for order in the uſe of tongues and propheſie, as if he had ſaid, If theſe gifts be thus improved to edifie, then although every one of you hath not the gifts of tongues, propheſie, *&c.* Yet when yee come together, every one of you hath all theſe tongues, propheſies, *&c.* They being yours, for your good and edification. 4. But if our diſſenting Brethren will not receave this ſence, (which is quite contrarie to theirs). Yet in this Text, here, they can no more extend to all or moſt of the members of the Church, one of theſe branches, then another: If all or moſt of them did propheſie, then all or moſt of them had the gift of tongues, and the Interpretation of tongues, and Revelations, and the gift of compoſing Pſalmes, and ſo the ſame preſident ſhall bring in ſtrange tongues, as well as propheſying, (of which more before) beſide that of compoſing Pſalmes. I ſhall hardly beleeve that our diſſenting Brethren themſelves will ſay, that all or moſt of the Church of *Corinth* had the gift of tongues. Let us ſee then, how they will reſtrict the words ἕκαστος ὑμῶν *every one of you* in reference to tongues, they muſt allow us to make the ſame reſtruction in reference to propheſie: But if they will ſay at large, that all or moſt of the Church of *Corinth*, had the gifts of tongues, as well as that of propheſie, then they are looſers another way, by yeelding the preſident of the Church of *Corinth* (in that very place upon which they build their propheſying) to be extraordinary and miraculous. 5. Whereas the Objection ſaith, that all or moſt of them did propheſie, this addition, *of moſt of them*, is fictious and fallacious to hide weakneſſe, for the Text hath no ſuch thing, but ſaith, *every one of you*: Themſelves dare not underſtand *every one of you*, univerſally, but in a reſtricted ſence, for then *Prophets*, and Brethren ſhould bee acciprocall, and

and convertible names in the Epistles to the *Corinthians*, and when 'tis said, *the spirits of the Prophets are subject to the prophets*, 1 *Cor*. 14. 32. the sence should bee no more, but equivalent (upon the matter) to this, the spirits of all the Brethren are subject to the Brethren. 6. Wherefore, *every one of you*, *vers*: 26. (if extended to prophesying) can be no more, but every one of you prophets, even as *Isa*: 1. 23. *every one*. *i.e.* every one of the Princes; *Heb*: 2. 9. Jesus tasted death for every man; *i. e.* for every man whom the Father had given him, or chosen to be redeemed, 1 *Cor*: 12. 7. *But the manifestation of the Spirit is given to every man*; *i. e.* that is, to every gifted man in the Church, *to profite withall*; Ephes. 5. 33. υμεις οἱ καθένα, εκαστος, let every one of you in particular, so love his wife; that is, every one of you husbands, *Isa*: 9. 17. *every one is a hypocrite*, that is; every wicked person who cometh to worship before me; *Luke* 13. 15. *Doeth not each one of you on the Sabbah, loose his oxe or his asse*, that is, each of you who hath an ox or an asse: many other such instances might be given from Scripture. 7. *Bullinger* noteth out of the Greek Scholiast, that the Apostle here, 1 *Cor*: 14. 26. useth εκαστος, for ὁσμεν, and ὁσδε, that is, one of you hath a Psalme, another a Doctrine, another a Tongue, *&c*. *Beza* gives us the same sence, and refers us to 1 *Cor*: 1. 12. which is a notable clearing of this Text, for the very same phrase: εκαστος υμων, is there used: *Every one of you saith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of* Christ, yet every one of them did not say all this, but one said, I am of *Paul*, another said, I am of *Apollo*, *&c*. The *Syriak* confirmeth the same sence, for 1 *Cor*: 14. 26. he rendereth thus: *Whosoever of you hath a Psalme, let him say on, and he who hath a Doctrine, and he who hath a Revelation, and he who hath a tongue, and he who hath an Interpretation*: So the *Arabik version* (which *Junius* on his Marginall annotations upon it here commendeth) runnes thus. *If any of you hath a kinde of*

Psalme

Pſalme to ſay, and he that hath a Doctrine, and he that hath a Revelation, and he that hath a Tongue, and he that hath an Interpretation, let all this be done to edifying.

Object: 3. Theſe gifts which are required in a Prophet, 1 *Cor:* 14. 3. 26. are ſuch as men ordinarly may, and do attain by induſtry and ſtudy. *Anſw:* 1. The contrary hath been clearly proved, and that wery Text, *verſ:* 26. proveth it; the more ſtrange it is, that a Text which mentioneth revelation, tongues, ſhould be cited for ordinary ſtudy and induſtrie. 2. 'Tis ſaid indeed, *verſ:* 3. *He that propheſieth*, ſpeaketh unto men to edification, and exhortation, and comfort. What then; did not an extraordinary Prophet, an Apoſtle, an Evangeliſt ſpeak unto men to edification, and exhortation, and comfort? No man dare deny, but they did, yet this cannot prove that Apoſtles and evangeliſts were not extraordinary Miniſters: The edification and fruit which come to the Church by theſe Prophets, is one thing, the way of revelation and inſpiration by which the propheſie came, another thing: the Apoſtle is there onely comparing two extraordinary and miraculous gifts together, tongues and propheſie: Of the two, propheſie is rather to be deſired, for the edifying of the Church, for he that ſpeaketh a ſtrange tongue, cannot edifie the Church, except it be interpreted, but he that propheſieth, edifieth the Church by his very gift of propheſie, with leſſe buſineſſe, and without an interpreter; This being the ſcope and ſence of the Text, it may diſcover the weakneſſe of that ground, upon which many have ſuppoſed that the Apoſtle means nothing by propheſie, but the ordinary gift of expounding, and applying Scripture; yea, *verſ:* 6. propheſie and revelation, are at once held forth, both as edifying, and as diſtinct from doctrine, and revelation diſtinct from knowledge, muſt needs be taken a gift, and not to be numbred among ordinary gifts (as *Junius* upon the *Arabike*, in the place noteth) what ever acceptions of the word,

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we may finde elſe where in Scripture.

Object. 4. But the Apoſtle bids them deſire that they may propheſie, *verſ:* 1. how can one deſire, or pray in faith for a miraculous and extraordinary gift of the Spirit. *Anſw:* 1. He bids them not onely deſire, that they might propheſie, but that they might have other ſpirituall gifts, ſuch as the gifts of tongues; So *verſ:* 1. and the interpretations of tongues, and hee wiſhes to them all the gift of tongues, now the gift of tongues was extraordinary and miraculous, as *Acts* 2. 6, 7, 8. They might deſire both the one gift and the other, to glorifie God, and to profite withall. 1 *Cor:* 12. 7. yea, they might pray for it in faith for theſe ends, and ſo much the more, becauſe *Mark.* 16. 17. the promiſe is made to beleevers of that firſt age. *And theſe ſignes ſhall follow them that beleeve, in my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, &c.* And why might not the prayer of faith obtaine the gift of propheſie, as well as recover the ſick, *Jam:* 5. 15. although neither the one nor the other might be prayed for, with that abſoluteneſſe, and peremptorineſſe of deſire, as ſaving mercies and graces neceſſarie to ſalvation, which is intimated in part by the different phraſe, noted by *Eraſmus*, and others to be uſed, 1 *Cor:* 14. 1, *follow after charity*, διωκετε, purſue it, or as (the *Syriak*) runne after it, ſo follow after love, as never to be ſatisfied till ye overtake it, be earneſt in the purſuite of it. But concerning tongues, propheſie, and the like, he addeth; and deſire ſpirituall gifts ζηλουτε a word which falleth ſhort of the other, not ſignifying any affecting of any thing withall our endeavour (as the other word doth) but only a high eſteeming, valuing, admiring, wiſhing of a thing which, yet, if it be denyed to us, we muſt ſit down ſatisfied without it.

Object: 5. But theſe Prophets were to be judged, examined and tryed, 1 *Cor:* 14. 29. 32. therefore it ſeemes they were not extraordinary Prophets infallibly inſpired. *Anſw:* 1. If

thoſe who came under the name of extraordinary Prophets, might not be tryed and examined, why are there ſo many caveats in the new Teſtament, to beware of falſe Prophets, *Mat.* 7. 15. and 24. 11, 24. 1 *John* 4. 1. Did not the Lord admit of *Moſes* his objection, that peradventure the children of *Iſrael* would not beleeve him, that God had appeared unto him, and ſent him, wherein God will have him to ſatisfie them by ſignes and miracles, *Exod.* 4. 1. to *verſ.* 10. are not the *Bereans* commended, *Acts* 17. 11. for proving and trying the Doctrine of the Apoſtles themſelves by the Scriptures? 2. Although ſuch as had the gift of propheſie, did not, nor could not erre, ſo farre as they were inſpired by the holy Ghoſt in propheſying, much leſſe in writing Scripture, yet they might have, and ſome had their owne miſtakes and errors in particular caſes; whereof I ſhall have one inſtance in *Elias*, who ſaid, he was left alone: *But what ſaith the anſwere of God unto him, I have reſerved to my ſelfe ſeven thouſand, &c.* He ſpake from his own ſpirit, when he ſaid he was left alone, but the anſwer of God corrects his miſtake. Another inſtance in thoſe propheſying Diſciples, *Acts* 21. 4. *Who ſaid to Paul through the Spirit, that he ſhould not goe up to Jeruſalem.* Therefore foretelling and foreknowing of *Pauls* danger at Jeruſalem, was from the ſpirit of propheſie, but the conſequence they did draw from hence, that therefore *Paul* ſhould not go up to Jeruſalem. This Interpreters conceave, was only from their own ſpirits, though they misfathered it upon the Spirit of God. 3. 'Tis well obſerved in the Engliſh annotations upon 1 *Cor.* 14. 32. *That although thoſe propheſies were infuſed by the holy Ghoſt, that cannot erre, yet all things are not alwayes revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and ſometimes in clearer manner. There might be alſo ſome thing mingled with that which the Prophets receaved, and it might fall out, that that which they added of their own, by way of confirmation, illuſtration*

luſtration or application, might be juſtly ſubject to cenſure, wheher it muſt be tryed and judged by others, whether the propheſies proceed from the inſpiration of the holy Spirit, and according to the rule of faith, Eſa. 8.20.

Object: 6. The Apoſtle diſtinguiſheth Propheſie from miniſtery, *Rom.* 12.6,7. therefore they who propheſied, were gifted perſons out of office. *Anſw:* 1. Diverſe reſolve that Text thus, that firſt the Apoſtle maketh a generall diviſion of Eccleſiaſticall offices, *Propheſie*, comprehending theſe that labour in the word and doctrine, *Miniſtery* comprehending thoſe that labour not in the word and doctrine, and that thereafter the Apoſtle ſubdivideth propheſying into the paſtorall and doctorall function and Miniſtery, he ſubdivideth into the office of the ruling Elder, Deacon, and the other of ſhewing mercy, which was committed ſometimes to old men, ſometimes to widows. 2. When I look again and again unto that Text, I rather incline to underſtand by propheſie there, the extraordinary propheſie, and by Miniſtery, the ordinary offices in the Church. *Having then gifts ſaith the Apoſtle, and differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith*: that under the colour of propheſie and revelation, wee bring nothing which is not agreeable to the rule of faith, *Or Miniſtery, let us wait on Miniſtery.* If our office and adminiſtration be ordinary, let us attend it; and not ſlight it, becauſe it is ordinary. Then he enlargeth this laſt by an enumeration of the ordinary offices in the Church, Paſtors, Teachers, ruling Elders, and Deacons. While I am writing theſe things, I finde *Gemarus* upon *Rom.* 12, 6, 7. of the ſame opinion, that propheſie is meint hereof that which is extraordinary, Miniſtery of that which is ordinary.

Object. 7. But that Text, *The Spirits of the Prophets are ſubject to the Prophets*, is applyed by many Presbyteriall writers, for the upholding the authority of Claſſes, and Synods, which is

CHAP. VI.

Whether any other but a Minister, lawfully called and ordained, may administer the Sacraments, Baptisme and the Lords supper.

THe *Socinians* and the *Erastian* Crutch-maker before mentioned, so plead against the necessity of Ordination, that they held it lawfull and free to gifted persons not ordained, not onely to preach, but to administer the Sacraments, whether they extend this to women as well as men, I know not. Peradventure they will borrow from the *Pagans* those shee priests whom *Gellius* out of *Cicero*, cals *Antistitas*, not *Antistites*, or happilie they hold with the old *Rapuzians*, that women may both preach and administer the Sacraments, at least, if they may not speak in the Church, (because that is forbidden, 1 *Cor.* 14. 32. although some are so bold as to restrict that prohibition to married women, whereof they think they have some colour from the context) that yet they may both preach and administer the Sacraments in private places. And if there be no more necessary to one that preacheth or ministereth the Sacraments, but onely gifts and abilities, how can they avoid to allow gifted women, as well as gifted men to performe these holy things?

But it is justly held by the reformed Churches, and ordered in the Directorie of Worship agreed upon by both Kingdoms, and mentioned also in the late Confession of faith, *chap.* 27. that neither Baptisme nor the Lords Supper may be dispensed by any, but by a Minister of the Word lawfullie ordained. Nay (say the soundest Protestant writers) not upon pretence of whatsoever necessitie be it among *Iews*, *Turks*, *Pagans*, or to children dying, or the like.

The

The arguments I lean to, are theſe. 1. God hath appointed the Miniſter of the word, lawfully called and ordained, and no other to bee the ſtewards and diſpenſers of the myſteries of Chriſt, 1 *Cor:* 4. 1. *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God. Moreover it is required of Stewards, that a man be found faithfull.* Which the Apoſtle doeth not onely apply to himſelfe and *Apollo*; *verſ:* 6. (where by the way it may be remembred that *Apollo* was neither an Apoſtle, nor Evangeliſt, but a powerfull Miniſter of the Goſpell) and to *Soſthenes* (as appeareth by comparing the Text new cited with 1 *Cor:* 1. 1.) but he alſo applyeth the ſame to every lawfull Biſhop, or ordinary Miniſter, *Tit.* 1. 7. for a Biſhop muſt be blameleſſe as the ſteward of God, and this ſteward is ordained, *verſ:* 5. So *Luke* 12. 42. *Who then is that faithfull and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon.* 'Tis not Chriſts will that any one of the houſhold, who is faithfull, wiſe, and diſcreet, may take upon him the ſtewards office, to diſpenſe meat to the reſt. But there is a ſteward conſtituted and appointed for that purpoſe. There are ſtewards appointed in the Church, which is the houſe of the living God, and thoſe to continue till the coming of Chriſt, *ibid: verſ:* 43. 46. and there is nothing which more properly belongeth to the Eccleſiaſticall ſtewards, then the diſpenſation of the Sacraments.

2. Miniſters lawfully called and ordained, and none other hath Chriſt appointed to bee Paſtors or Sheepherds, to feed the flocke of God, *Ier:* 3. 15. *Eph:* 4. 11. *Act:* 20. 28. 1 *Pet:* 5. 2. Much of this feeding conſiſteth in the diſpenſation of the Sacraments. And hee who hath appointed this food to be receaved by ſome, hath alſo appointed to be given, and adminiſtred by others. Surely hee who is ſo much diſpleaſed with Paſtors, who feed themſelves and not the flocke, will

not

not be well pleaſed with the flocke which will be their owne feeders onely, and will not be fed by the Paſtor. *Grotius* had an extravagant notion of communicating, where there are no Sacramentall Elements, or where there are no Paſtors to adminiſter, yet although he went too farre, thoſe againſt whom I now argue, doe farre outreach him, for where there are both Elements and Paſtors to adminiſter, they hold there may be a Sacrament without any Paſtor; Yea, this *Socinian* and *Anabaptiſticall* way, takes away the very diſtinction of Paſtor and flocke in the Church, as if any of the ſheep were to feed the ſhepherd, as well as he them.

3. *Ezekiels* viſion concerning the new Temple, is generally acknowledged to bee an Evangelicall propheſie, which I have alſo elſe where demonſtrate by infallible reaſons: But I conceave the Sectaries of this time, who cry downe the Miniſtery and Ordination, doe not nor will not deny it. Sure I am ſuch a materiall Temple as is deſcribed in that viſion, never yet was. Now among other things, it is there propheſied concerning the Miniſters of the Goſpell, *Ezek.* 44. 16. *They ſhall enter into my Sanctuarie, and they ſhall come neer unto my table to Miniſter unto me; and they ſhall keep my charge.* Whereof we can make no Goſpell ſence, except it belong to the charge of Miniſters, lawfully called and entered into that work, to adminiſter the Sacraments, and namelie that of the Lords Supper at his Table. Theſe Miniſters are alſo in that Chapter plainly diſtinguiſhed from the people, or children of *Iſrael*, *verſ.* 15. 19, 22, 23, 28.

4. The Sacraments are ſeals of the righteouſneſſe of faith, or covenant of grace, as Divines commonly ſpeak, borrowing the phraſe from *Rom.* 4. 11. This truely hath been juſtly accounted ſo neceſſary, that both the Houſes of Parliament after conſultation, had with the Aſſemblie of Divines, did by the Ordinance dated, *Octob.* 20. 1645. appoint that who ever doth

doth not know *that the Sacraments are ſeals of the Covenant of grace*, ſhall not be admitted to the Lords-ſupper, but ſhall be ſuſpended from it, as an ignorant perſon. Now if it were an intolerable uſurpation among men, if a privat perſon ſhould take the broad Seal of the Kingdome, and append it to ſuch Signatures as he thinks good; yea, (put caſe) to theſe Signatures onely, whereunto it is to be, and ought to be put by thoſe who are intruſted with the keeping of it: Now much more were it a provoking ſinne, and uſurpation againſt Jeſus Chriſt (who is jealous of his glory, and tender of his ordinances) to make bold with his Seals, without being called, and appointed thereunto.

5. Chriſt gives a commiſſion to the Apoſtles, to Teach, and Baptize, and extends the ſame commiſſion to all Teaching Miniſters, to the end of the world, *Mat:* 28. 19. 20. from which place 'tis plaine; 1. That Jeſus Chriſt would have the diſtinction of *Teachers* and *Taught*: *Baptizers* and *Baptized* to have place in the Church alway, even unto the end. 2. That the commiſſion to Teach and Baptize, was not given to all who beleeve in Jeſus Chriſt, but to ſome onely. 3. That theſe *ſome* who receaved this commiſſion, are not only the Apoſtles, but ordinary Miniſters, as is manifeſted by the explaining of the commiſſion, and promiſe to the end of the world.

6. Chriſt hath diſtinguiſhed between Magiſtracy and Miniſtery, between civil and ſacred vocations, *Mat:* 22. 21. *Mat:* 16. 19. &c. 18. 18, &c: 28. 19. *Joh:* 20. 23. *Rom:* 13. 1. 7. 1 *Tim:* 2. 2. 1 *Pet:* 2. 13, 14. compared with *Rom:* 12. 6, 7, 8. 1 *Cor:* 12. 28. *Eph:* 4. 11. 1 *Theſ:* 5. 12. *Heb:* 13. 7, 17. So that as Miniſters may not aſſume civil dignities and adminiſtrations, nor exerciſe ſeculare power, *Luke* 12. 14. *&c.* 22. 25. 26. *Joh:* 18. 36. 2 *Cor:* 10. 4. 2 *Tim:* 2, 4. It is no leſſe contrary to the ordinance of Chriſt, that Magiſtrates (or any other civil perſons) ſtretch themſelves beyond their lyne, and

get (with *Pompey*) into the holy of holies, or with *Uzziah* to the burning of incense, in both which examples, such intrusion was exemplarily punished. As it may be said to a secularized Minister, who made thee a Judge, or a civil Magistrate? so it may be said, to a Ministerialized civil person, who made thee a dispenser of the Word and Sacraments?

7. Wee have cleare and convincing examples in the new Testament, that the Sacraments were administred by publicke Ministers, called and appointed thereunto, as Baptisme by *John*, (*Joh.* 1. 33. *he hath sent me to baptize*) and frequently by the Apostles in the story of the *Acts*. The Lords supper administred by Christ himself, (whose example in things imitable we are bidden follow, who also himselfe then commanded *τοῦτο ποιεῖτε, this doe*). And by the Apostle *Paul*, *Acts* 20. 7, 11. *so the breaking of bread* is joyned with *the Apostles doctrine and fellowship*, Acts 2. 42. Ministers being also called the stewards and dispensers of the mysteries of God, where of before. So that a lawfull Minister may in faith administer, and the receavers receave from him in faith the Sacraments, having Scripture warrands for so doing. But there is neither any commission from Christ, to such as are no Church officers, to administer the Sacraments: Nor can there any cleare example be found in the new Testament, of administering either the one Sacrament or the other, by any person who can be proved, not to have been a Minister lawfully called & ordained. Therefore such persons cannot in faith administer, nor others in faith receave from them, either Baptisme or the Lords supper.

8. That one Text, *Eph.* 4. 11. 12, 13. is enough to put to silence these gainsayers. *And hee gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saincts, for the work of the Ministery, for the edifying the body of Christ, till wee all come,* &c.

Is not the adminiſtration of the Sacraments a part of the perfecting of the Saints, of the work of the Miniſtrie, of the edifying of the body of Chriſt? And are we not told that this ſhall continue till the whole number of the Elect be fulfilled? And whom hath Chriſt given here to his Church for this work? Hath he given any other but Paſtors and Teachers (ſetting aſide the extraordinary officers) and who are the Paſtors and Teachers appointed hereunto? All, or whoſoever will? Nay not all, but *ſome*, ſaith the Text.

CHAP. VII.

Of Prophets and Evangeliſts, in what ſenſe their Work and Vocation might be called extraordinary; and in what ſenſe ordinary.

THis Queſtion appeareth to be very perplexed and thornie, yet I am led upon it both by the contraverſies of the times, concerning the neceſſity of Miſſion and Ordination unto all Miniſters of holy things, and likewiſe by occaſion of that which is maintained by ſome men of Learning that there are ſtill or may be Evangeliſts in the Church. *Calvin* holds indeed that in that age of his, God raiſed up Evangeliſts to reſcue the Church from Popery *Inſtit lib.* 4. *cap.* 3. § 4. and Mr. *Hooker* in his Eccleſiaſticall policie, *lib.* 5. *Sect:* 78. tels us out of *Euſebius eccleſ: hiſt: lib.* 3. *cap:* 34. that in *Trajans* dayes many of the Apoſtles Diſciples and Scholers who were then alive, ſold their poſſeſſions, which they gave to the poor, *and betaking themſelves to travel, undertook the labour of Evangeliſts, that is, they painfully preached Chriſt, and delivered to them who as yet never heard the doctrine of Faith.* Concerning Prophets, I have before ſhewed out of *Juſtine Martyr dial:*

cum Tryph: Jud. That in his dayes there were ſtill ſome in the Church, who had an extraordinary gift of propheſie, and ſuch there have been alſo in other places, and at other times. Of which there might be diverſe inſtances given, I ſhall here ſpeak ſomewhat, firſt of the work of Prophets and Evangeliſts.

Their Work and Adminiſtration, I conceave to be partly ordinarie, partly extraordinarie. Ordinarie, becauſe the higher degrees. *Eph.* 4. 11. are comprehenſive of the lower, not contrariwiſe, a Paſtor doth the work of a Teacher, an Evangeliſt doth the work of a Paſtor and Teacher, a Prophet doth the work of an Evangeliſt, Paſtor and Teacher, an Apoſtle the work of all thoſe, which I have alſo before touched, following *Chryſoſtome* and Mr. *Bayne.* Prophets and Evangeliſts edifie the Church by preaching as well as ordinary Paſtors, 1 *Cor.* 14. 3. *Eph.* 4. 11. 12. 2 *Tim.* 4. 2. 5. From which Scriptures and others of that ſort, as *Tit.* 1. 5. 1 *Tim.* 3. 15. Some have collected that Evangeliſts had a fixed charge in ſome certaine Church, which they attended and took the overſight thereof for the work of the Miniſterie als often, and als long as other preſſing and publick occaſions of the Church could permit, See *Zeperus de polit: eccl: lib:* 2. *cap:* 1. *Aret: probl: Theol: loc:* 62.

I ſay again the work of Prophets and Evangeliſts was extraordinarie, for the diſtinguiſhing or characteriſticall propertie of a Prophet, *i. e.* the outmoſt he could do, which the ordinary officers could not do, nor any other, but an Apoſtle, is the opening of great ſecrets or foreſhewing things to come, by the ſpeciall and extraordinarie inſpiration of the holy Ghoſt. Their verie name intimateth ſo much for προφήτης and προφητεία come from προφημι I foretell. According to which ſenſe of the word, all theſe were called Prophets of old, who foretold things to come, as Magitians, Aſtrologians, Prognoſticators, Nativitie or figure-caſters, &c. See *Olivarius de Prophetia pag:* 9. 10. The Prieſts and Interpreters of the Oracles were alſo called

called Prophets, and the Apostle *Tit.* 1. 12. calls *Epimenides* a Prophet of the *Cretians*, *qui quasi præsenserit futura*, saith *Erasmus*. As likewise saith he, because that book of *Epimenides* out of which that verse is cited hath its title περὶ τῶν χρησμῶν *de oraculis*. But in the Church notion of the word which the Fathers took from Scripture: Prophecy is a prediction of things to come from a special inspiration of the holy Ghost.

But what is the distinguishing work and characteristicall property of an Evangelist, *i. e.* that which an ordinary Pastor and Teacher might not do, and which none else could do but an Apostle or a Prophet? That I may speak to this more clearly, 'tis to be remembred, that the word *Evangelist* is not heere taken in that restricted vulgar sense, for a pen-man of the holy Ghost writing Gospell; for in that sense there were but foure Evangelists, and two of them Apostles. But this is not the Scripture notion of the word, which tels us that *Philip* and *Timothie* were Evangelists, *Act.* 21. 8. 2 *Tim.* 4. 5. And that Christ hath given Evangelists to his Church for the work of the Ministery. *Eph.* 4. 11, 12. Now if we take the word as the Scripture doth, the proper work of an Evangelist *i. e.* that which none but an Evangelist as an Evangelist, or he who was more then an Evangelist could do, I conceave to stand in two things: the first is, to lay foundations of Churches, and to preach Christ to an unbelieving people, who have not yet recieved the Gospell, or at least who have not the true Doctrine of Christ among them. So *Philip* the Evangelist preached Christ to the citie of *Samaria*, and baptized them before any of the Apostles came unto them. *Act.* 8. 5. 12. And if the 70 Disciples *Luk.* 10. were Evangelists (as many think, and *Calvin Instit: lib:* 4. *cap:* 3. 4. thinks it probable) their proper work as Evangelists, was to preach the Gospel to those cities which had not received it. Their second work is a traveling and negotiating as Messengers and Agents upon extraordinary

occasions, and speciall emergencies which is oft times between one Church and another, and so distinct from the first which is a traveling among them that are yet without. Of this second there are diverse examples in Scripture, as 2 *Cor.* 8.23. *Phil:* 2. 19.25.2 *Tim:* 4.9. *Tit:* 3 12 *Act:* 15 22 25. In this last example, although some are of opinion that *Silas* was of Jerusalem, and had an ordinary Ministeriall function there, yet the best writers do commonly reckon *Silas* among the Evangelists, and I do not doubt but as he was a Prophet, *Act.* 15.32. so also an Evangelist, which may appeare by his traveling through many places, in the work of preaching the Gospel, sometimes with *Paul*, as his fellow labourer and helper: *Act* 16 19 &c. 17. 4. 10. sometimes with *Timothy*, *Act:* 17. 14. 15. & 18 15.

Now when I call these works and administrations of Prophets and Evangelists extraordinary, my meaning is not, that they are altogether and every way extraordinary even as Apostleship. For I dare not say that since the dayes of the Apostles there hath never been, or that to the end of the world there shall never be any raised up by God with such gifts, and for such administrations, as I have now described to be proper to Prophets and Evangelists, *i.e.* the foretelling of things to come, the traveling among Unbelievers to convert them by the preaching of the Gospell, and between one Church and another, upon extraordinary errands. But I call the work of Prophets and Evangelists extraordinary in *Calvins* sense (expressed by him in the place before cited) *i.e.* it is not ordinary like that of Pastors and Teachers, which hath place constantly in the best constituted and setled Churches. Shortly, I take the word *Extraordinary* here, not for that which ceased with the first age of the Christian Church, but for that which is not, neither needeth to be ordinary. And so much of their work.

As for the vocation of Prophets and Evangelists, 1. I cannot passe without an animadversion, a passage in Mr. *Hookers* Ecclesiasticall

Eccleſiaſticall policie. *lib: 5 ſect:* 78. where he will not have the Prophets mentioned, 1 *Cor.* 12 28. to be reckoned with thoſe whom he calleth (after the then common idiome) the Clergy, *becauſe no mans gifts or qualities can make him a Miniſter of holy things, unleſſe Ordination do give him power; and we no where finde Prophets to have been made by Ordination.* If we ſhall take the word Prophets ſo largely as to comprehend all who have any gift of Propheſie, and ſo Propheteſſes alſo, I ſhall not contend againſt that which he ſaith, but if we ſhall underſtand that the Apoſtle in that place doth enumerat not only *diverſities of Gifts*, but *diverſities of Adminiſtrations*, which God hath appointed in the Church (and this may eaſily appeare by comparing *v.* 28. with *v.* 4.5.) and ſo take propheſie for an Adminiſtration or Service in the Church als well as a Gift; ſurely it was not without a Miſſion or Vocation thereunto. For as they were extraordinary Miniſters, ſo they had an extraordinary Miſſion or Ordination als well as the Apoſtles, *Luke* 11.49. Chriſt ſaith, *I will ſend them Prophets and Apoſtles*, and 1 *Cor:* 12 28. God hath ſet or appointed Prophets in the Church. Yea as their work was partly ordinary and common to Paſtors and Teachers, ſo a Prophet was examined and allowed by an Aſſembly of Prophets, as well as an Elder by an Aſſembly of Elders, which I gather from 1 *Cor:* 14 32. *And the Spirits of the Prophets are ſubject to the Prophets.*

Touching the Vocation of an Evangeliſt, the Author of the Queries concerning Ordination, *queſt.* 19. to elude our argument for the ſtanding ordinance of Chriſt, for Ordination of Miniſters drawne from 1 *Tim.* 4.14. anſwereth among other things, that *Timothy* being an Evangeliſt, and Evangeliſts being (by common conſent) extraordinary by Calling, he had no need to paſſe through the common doore of Ordination. The extraordinarineſſe of Evangeliſts is not ſo much without controverſie, as he would bear his reader in hand, as may appear by

by what I have but now ſaid: Neither can he prove that at that time, when the Presbytery laid hands on *Timothy*, he was even then an Evangeliſt or more then a Presbyter. However this I will ſay, that as the work, ſo alſo the Vocation of Evangeliſts, was partly extraordinary and partly ordinary, and as there may be ſtill occaſion for ſome of their extraordinary work, ſo there ought to be a ſpeciall Miſſion and Vocation thereunto, not only inwardly from the Spirit of Gods ſtirring up unto and enabling for the work, but outwardly alſo and orderly in the Church. The 70 Diſciples were ordained by Chriſt himſelf, *Luke* 10. 1. *The Lord appointed other ſeventy alſo, and ſent them two and two.* An Angell of the Lord ſpake unto *Philip* and called him from one place to another, *Acts* 8. 26. The Apoſtle *Paul* ſent *Epaphroditus* and reſolved to ſend *Timothie* to the Church of the *Philippians*, *Phil:* 2. 25. 28. Theſe are examples of extraordinary Miſſion, ſuch I mean as ceaſed with that age, none being now immediatly ſent by Chriſt or his Apoſtles. But there are other examples of a Miſſion or Calling to ſomewhat of the proper work of Evangeliſts, which are not to be reſtricted to that age only; for they who were Agents and did travell and negotiat in the great and ſpeciall affaires of the Church, had a ſpeciall delegation and orderly call thereunto. So I underſtand that of *the Meſſengers of the Churches*, 2 *Cor:* 8. 23. And *Epaphroditus* being ſent from the Church of *Philippians* to *Paul*, is called there Apoſtle or Meſſenger. *Phil:* 2. 25. So *Judas* and *Silas* who went out for the ſetlement of the diſtracted Churches, had a ſpeciall commiſſion and delegation thereunto from the Synod of the Apoſtles and Elders. 'Tis therefore moſt agreeable to the Primitive pattern, that where Synods or at leaſt Claſſes may be had, and are not by perſecution ſcattered or hindred to meet; ſuch as undertake either to goe & preach the Goſpel to Infidels, Papiſts, Turks or the like, or go about any negotiation abroad in any common buſſines of the

Church

Church ought to be approved, and authorized by a nationall Synod, or (when that cannot be had, & if there be withal great danger in the delay) by a provinciall Synod, or at least, (where this cannot he had) by a Classis.

CHAP. VIII.

That the primitive Apostolicall pattern holdeth forth unto us for our imitation, a Presbyterie. i. e. *an Assembly of Elders, having power of Ordination, with laying on of hands.*

THis I gather from 1. *Tim:* 4. 14. neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbyterie, I have already evinced from this Text, the necessity of Ordination. Let us now see, whether it doth not also shew us the right hands, unto which Christ hath committed this power. It is a Text most miserably darkened and obscured by controversall Glosses, put upon it by Popish and Prelaticall writers: Some would have πρεσβυτεριον here to bee a company of Bishops, who were both Elders, and more then Elders as they hold. This Interpretation had so little probability of reason to strengthen it, that it was abandoned by some of the ablest friends of Episcopacy; *Camero: prælect:* in *Mat:* 18. 17. Dr. *Forbesse Irenic: lib:* 2. *cap:* 11. *pag:* 161. And why should wee understand by Presbyterie, a company of Bishops, when it is yeelded even by writers of that side, that in these Cities where the Apostles planted the Gospel, there was *Collegium Presbyterorum*, a Colledge or company of Presbyters. So Mr. *Thorndike*, of the government of Churches, *cap.* 3. The author of the History of *Episcopacy*, *part:* 2. *pag:* 28. *&c.* Both of them in this following *Hooker*. It was also

acknowledged by them, that this Colledge of Presbyters did together with the Apostles lay on hands in Ordination, thereby contributing their blessing and assisting with their prayers, Whence (as was alledged) came the custome of the Presbyters, their laying on of hands in the Ordination, togerher with the Bishop, *conc: Carthag:* 4. *can:* 3. so that even themselves say as much as may make us understand by πρεσβυτεριον in this Text, *Concessus Presbyterorum* as *Camero* cals it. The footsteps of Ordination by Presbyteries might be seen, not onely in that Canon of *Carthage*, but in the Canon law it self, which appointeth the same thing, *Dist:* 23 *cap:* 8. Both *Ambrose* in *Ephes:* 4. and *Augustine* in *quaest: ex utroque Test.* 4. 101. bear witnesse that Presbyters did ordaine in Egypt, when a Bishop was not present, Dr. *Forbesse Irenic: lib:* 2. *pag.* 177. citeth out of *Panormitan*, *Olim Presbyteri in communi regebant Ecclesiam & ordinabant sacerdotes.*

There is another Glosse which the *Erastians* (who love not the name of Presbytery, with any power at all *jure divino*) are glad to take hold off. 'Tis that which *Bilson*, *Stutlivius* and other Episcopall writers made use of, distrusting (as it should seeme) that other Interpretation last mentioned: And they had it from *Bellarmine*, and some Popish expositors. See *Gorranus* upon the place: I confesse it was also one of *Calvins* few (for they were but very few) mistakes, and 'tis diligently catcht at by those who set at nought *Calvins* judgement in other things. But *quandoque dormitat Homerus.*

I think it worth the while to examine this Glosse. And I shall offer these reasons following, to make it appeare that πρεσβυτεριον is not here the office of an Elder, but the Assembly of Elders, commonly called the Presbytery. 1. The word πρεσβυτεριον is no where used by the holy Ghost, for the office it self, or degree of an Elder: But 'tis used in two other places in the new Testament, for an Assembly or Counsell of Elders,

Luke,

Luke 22. 66. *Acts* 22. 5. in which places *Arias Montanus* rendereth it by *Senatus*. *Beza* in the first of these places, retaineth the word *Presbyterium*. In the other place, both his *version* and the *Tigurine* hath *totus Seniorum ordo*. But the old English translation, readeth *the company of Elders*. However both places are clearly meaned of the company of Elders, not of the office it selfe, for the office of Elders could not meet together, as in that place of *Luke*: Neither could the office of Elders bear witnesse to *Paul*, as in that place of the *Acts*. Mr. *Selden* in his upon *Ebraica*, *lib*: 1. *cap*: 15. understands the word πρεσβυτεριον in both these places to be used by *Luke*, for the great Sanhedrin, the highest Assembly of Elders. Now then, why shall we not understand the same word, 1 *Tim*: 4. 14. to be the Assembly, not the office it selfe of Elders. And I shall aske those who think the Apostle means the office of Elders, upon what imaginable ground can they conceave that this is the Apostles meaning, or how come they to divine this thing, or how could the Apostles words be understood in that sense? The holy Ghost never useth the word in that sence. The *Septuagint* never use the word in that sense, for they use it not at all. No Greek Author that lived before *Paul*, can be found to have used the word in that sense, for the word it self is not found in heathen writers. I finde onely one place where the word πρεσβυτεριον is conceaved to be used for the office of an Elder. And that is in the *Apocrypha* story of *Susanna* vers: 50. But *H: Stephanus*, *tom*: 3. *pag*: 545. makes a doubt whether it should not bee written in that signification πρεσβυτερειον, and suppose it be to be read there πρεσβυτεριον, yet that Geek is not so old as *Paul*, for it is ascribed to *Theodotio*, as Mr. *Selden* tells us in that place last cited out of him. Yea, the Jesuits of the English Colledge of *Doway* in their Bible acknowledge, that this story *is translated out of Theodotions edition*, and this is the oldest Originall which they can alledge for it. And besides this it may

be understood of the Assembly of Elders, when the Elders say to *Daniel*, ὅτι ἐδόξασέν σε ὁ θεὸς τὸ πρεσβυτέριον, which those Jesuits of *Dowey* render thus, *because God hath given thee the honour of old age.* Others the honour of an Elder, or an ancient. But I know no reason why the word may not here signifie there Assembly of Elders. *God hath given thee the Assembly of Elders*, that is, God hath given thee thy petition, and thy desire, which was the meeting again of the Assembly of Elders, as is plaine by the verses preceeding: Even as God gave to his praying children this present Parliament.

2. If the Apostle had meant to expresse the dignity or degree of an Elder, hee would rather have used the word πρεσβεία or πρεσβεῖον, which Greek writers use *pro senum honore vel dignitate*, then πρεσβυτέριον, which is not used in that sence.

3. And if he had meant to stirre up *Timothy* from the honour or dignity of that office and degree, which was conferred upon him he had rather mentioned the degree of an Evangelist, than of an Elder. Even as he saith to him else where, doe the work of an Evangelist.

4. The very Popish Interpreters are forced to confesse that the Apostle means an Assembly of Elders, *Plurium Presbyterorum*, saith *Mariana: Coetus Presbyterorum*, saith *Salmeron*. *Estius* upon the place noteth, that imposition of hands, was *à pluribus adhibita*, according to that Canon of *Carthage*. *Hugo Cardinalis*, noteth here the great honour of Presbyters, that three of them at least, laid on hands in Ordination.

Wherefore I can see no sense which can agree to the Text, but that which is the ordinary and known sense of the word, πρεσβυτέριον, that is an Assembly of Elders. In which sense it is also frequently used by ancient writers, whereof, he that will, may read good store of examples in *D. Blondelli Apologia pro sententia Hieronymi.* pag. 89. 90.

It hath been objected by some, that 1 *Tim.* 4. 14. holds forth

forth no president for ordinary Presbyteries, because 1. Here is mention of propheſie which was an extraordinary thing, 2. *Timothy*, was ordained by the laying on of the Apoſtle *Paul* his hands, 2. *Tim:* 1. 6. Laſtly *Timothy* was an Evangeliſt, and how could a Presbyter ordain an Evangeliſt?

Anſw: 1. Thoſe very things which are objected, to depreſſe the Presbyterie, doe put upon it ſo much the more aboundant honour. Altho propheſies had gone before concerning *Timothy*, and ſome extraordinar predictions, 1 *Tim:* 1. 18. Altho likewiſe the Apoſtle *Paul* himſelf is ſuppoſed to have been preſent, and to have laid on hands at the ſame time, yet neither the extraordinary propheſies, nor the laying on of the hands of an Apoſtle, did ſwallow up, take away or hinder the ordinary power and right of the Presbyterie, to be acted and put forth in the ordaining of *Timothy*, or did exempt *Timothy* from entring by that ordinary doore, and paſſage, through thoſe ordinary hands of the Presbytery.

2. 'Tis not certaine, that either the propheticall predictions concerning *Timothy*, (which the Apoſtle calls προηγουμενα *pregreſſus*, or *qua praceſſerunt*) or the laying on of *Pauls* hands, was at the ſame time with the laying on of the hands of the Presbyterie. But whether theſe things were done together, or at ſeverall times, 'tis very obſervable, that to theſe the Apoſtle prefixeth διὰ *by*, but to the laying on of the hands of the Presbyterie, μετὰ *with*, 1 *Tim:* 1. 6. *that thou ſtirre up the gift which is in thee, by the putting on of my hands.* 1 Tim: 4. 14. *the gift which was given thee by propheſie:* then he addeth *with* (not *by*) *the laying on of the hands of the Presbyterie*: By this change of the phraſe on purpoſe intimating, that the propheſie and laying on of *Pauls* hands, were things extraordinary, becauſe by theſe the gift, aptitude, and ability of parts, or the δυναμις was given to *Timothy*, but the laying on of the hands of the Presbyterie, was according to the ordinary rule then and there

fetled, being a rite uſed in Ordination, ſo that *Timothy* had not by the act of the Presbyterie, any gift or δυναμις, but the ἐξουσία or a poteſtative, authoritative Miniſteriall Miſſion (for to what other uſe or end could there bee a laying on of the hands of the Presbyterie?) Therefore *Athanaſius* in *apologia ad Imper: Conſtantium* citing this Text, and applying it to ordinary Miniſters, he lives out that part concerning propheſie, and the reſt of the Text he applies thus, ἀπόστολος παῦλος ἐκέλευσεν ἡμῶν διὰ τῦ μαθητῦ παράγγελε, λέγων, μὴ ἀμέλει τῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι μετ' ἐπιθέσεως τῶν χειρῶν τῦ πρεσβυτερίῦ. *The Apoſtle Paul hath commanded each one of us in his diſciple, ſaying, neglect not the gift that is in thee, which was given unto thee with the laying on of the hands of the Presbytery.*

3. If it be ſaid that the laying on of the hands of the Presbytery was onely to ſhew their conſent, and joyning in prayer, and hearty wiſhes with the Apoſtle for *Timothy*: The anſwer is ready; let theſe who alledge this ſhew us from Scripture, where laying on of hands was ever uſed, for a bare teſtimony of conſent, or of joynt prayers and wiſhes. I know Impoſition of hands hath been uſed in prayers, of bleſſing, or benediction by ſuch as had a ſpeciall power, authority and priviledge, as *Gen:* 48. *Jacob* when hee bleſſed the ſonnes of *Joſeph*, laid his hands upon them, but we read not that *Joſeph*, or any other, whoſe heart joyned in prayer and hearty wiſhes for them, did therefore lay on hands together with *Jacob*, *Mat.* 19. 15. *Mark*: 10. 16. When Chriſt bleſſed the little children, he laid his hands upon them: But will any man imagine, that they who brought the children to be bleſſed by him, did together with him lay their hands upon them? And generally if we conſider the uſe of laying on hands in Scripture, wee muſt conclude that the laying on of the hands of the Presbytery, was an authoritative act, not a teſtimony of conſenting and joyning onely.

4. 'Tis thought by ſome Epiſcopall writers, that *Timothy* was

was twiſe ordained, firſt to be a Presbyter, and after to bee a Biſhop. See the hiſtory of Epiſcopacy, *pag*, 117. I ſhould rather ſay, peradventure he was firſt ordained a Presbyter, by the Presbyterie. And after ordained an Evangeliſt by the Apoſtle *Paul*. However the Presbyteries act needs to be extended no further, but to the ordaining him a Presbyter, what was more, (*viz.* Ordination to the office of an Evangeliſt,) might proceed from the Apoſtle: I mean, ſuppoſe he was ordained once, both Presbyter and Evangeliſt, and that both the Apoſtle, and Presbyter did lay on their hands together, in this mixed action, we may very well diſtinguiſh what was ordinary, what was extraordinary, aſcribing that to the Presbytery, this to the Apoſtle.

5. And if the Presbyterie had ordained, and ſent forth *Timothy* as an Evangeliſt, what inconſiſtency, or abſurdity had been in it? You will object the leſſe is bleſſed of the greater, and not the greater of the leſſe, *Heb*: 7.7. I anſwer, although *Timothy* as an Evangeliſt, was greater then a ſingle Presbyter, yet that proves not, that he was (even in that capacity,) greater then the whole presbytery, one of the houſe of Lords, is greater then one of the houſe of Commons, but he is not therefore greater then the houſe of Commons. When a King and his people is compared together, we uſe to ſay, that he is *major ſingulis, minor univerſis*. Moreover, he that bleſſeth, is not every way greater then he who is bleſſed, but he is greater *qua talis*, in ſo far as he bleſſeth. And why might not the Presbytery be greater then an Evangeliſt, not ſimply and abſolutly, but in ſo farre as they bleſſed and ordained him. So *Ananias* put his hands upon *Paul*, *Acts* 9. 17. and afterwards certain Prophets and Teachers at *Antioch* laid hands on him, and *Barnabas*, *Acts* 13. 1, 3. And in ſo farre there was a majority and preeminence in thoſe who laid on their hands though ſimply and abſolutly they were the greater, on whom

whom the hands were laid.

This takes off ſome of the chief exceptions brought by the Author of the Queries concerning Ordination, *queſt: 19.* which done, his other exceptions are the more eaſily mastered. He himſelf paſſeth from one of them, as not being very conſiderable, *viz.* that Presbyterie there is uſed to ſignifie not a company of Elders, but the Ordinance or office it ſelf. Of which before. There are but two other anſwers of his. One is that *Timothy* being an Evangeliſt had no need to paſſe through the common door of Ordination. Of which hereafter.

The other is a conjecture of his own, which if it be a light, I confeſſe it is a new light. *It ſeemes more probable* (ſaith he) *be farre that when* Paul *laid his hands on* Timothy, 2 Tim: 1. 6. *there were ſome other Apoſtles, or Apoſtles fellowes that joyned with him in that action. And that Apoſtles ſhould be called Presbyters or Elders, and a company of them a Presbytery or Elderſhip, is an expreſſion conſonant to other Scriptures where the appellation of Elder is attributed unto them,* 1 Pet: 5 1. 2. *Epiſt: Joh:* 1. *&c.* 3 *Epiſt:* 1. *Anſ:* In the laſt two Scriptures which he cites, the word Elder is a name of age not of office, and we are to underſtand, πρεσβυτης in thoſe places to be only a degree more then πρεσβυτης, *Epiſt: to Philemon. v. 9. Paul the aged,* So *John the elder. i. e.* now full of yeares and very old. For which reaſon alſo ſome have noted that frequently in his firſt Epiſtle he uſeth this compellation, *my little children.* 2. *Peter* indeed ſpeaketh of himſelf as one of the Elders by office, wherein we ought rather to obſerve his humility, condeſcenſion, and prudent inſinuation, then make any ſuch uſe of it as this Queriſt doth. It had been more for his purpoſe if another had ſaid it of *Peter*, and not he of himſelf. For as *Oecumenius* upon the place tells us, *Peter* cals himſelf ſo for modeſties cauſe, and the better to enforce the following exhortation, that the Elders ſhould not lift up themſelves above others, as he did not lift up himſelf above them. Sure

Apoſtles

Apoſtles and Elders were ordinarly diſtinguiſhing names, as it is manifeſt from *Act.* 15.2.4.6. 22: 23. Why then would the Queriſt leave the ordinary Scripture notion of the word, *Elder*, and ground his own interpretation of the word Presbyterie, upon *Peters* calling himſelf an Elder: he might als well argue, that the believing Romans who are called the ſervants of God, *Rom: 6.* 22. or theſe believing Strangers who have the ſame name, 1 *Pet:* 2.16. were Apoſtles, and that we are to underſtand by the ſervants of God in theſe Texts, Apoſtles, becauſe *Tit:* 1. 1. The Apoſtle *Paul* calleth himſelf a ſervant of God. By the like Logick he may argue that the ordaining of Elders, *Act:* 14 23. *Tit:* 1 5. is meant of ordaining Apoſtles, becauſe the Scripture calls the Apoſtles Elders. 3. *Peter* calls not himſelfe πρεσβυτερος, an Elder, but συμπρεσβύτερος. The ſenſe of the word is explained two wayes, both are mentioned by H. *Stephanus* in *Theſ: ling: Gr: Tom:* 3, *pag:* 545. and both of them make againſt that which this Queriſt drives at. Firſt the ſenſe is conceived to be this, *qui ſum & ipſe Presbyter:* ſo the Tigurine, *who am alſo an Elder* ſo the Engliſh Tranſlators. Now the Text running thus, *The Elders who are among you I exhort, who am alſo an Elder, i. e.* I who give this exhortation unto you Elders, as I am an Apoſtle, ſo my Apoſtleſhip doth not exclude me from being one of you, for I am alſo an Elder: Thus (I ſay) this very Text makes againſt the Queriſt, for even here we ſee that they who were commonly called Elders, were not Apoſtles. But there is a ſecond ſenſe, which maks yet more againſt the Queriſt: For H. *Stephanus* expreſſeth the ſenſe of συμπρεσβυτερος thus, *qui & ipſe è ſeniorum & Presbyterorum Collegio eſt,* he who is of the Aſſembly or Colledge of Elders commonly called the Presbytery: *Hierome* did happily intend the ſame thing by the word *Compresbyter.* And likewiſe *Beza* by his rendering *ego una Presbyter, i. e.* I who am together with you a Presbyter, or you and I being Presbyters all of us together. And ſo the Text

may be red thus, *The Elders who are among you I exhort, who am also of your Presbyteries.* There were Presbyteries among them, or Assemblies of Elders properly so called, and of these Presbyteries *Peter* was also a member, and when he was present in any of the Presbyteries in *Pontus, Galatia, Capadocia, Asia,* and *Bythinia*, he joyned and acted as an Elder, and as in a Presbytery. This sense I preferre to the other. For if he had intended no more but to tell them that he also was an Elder, I should think he wold have chosen another & plainer expressions as καὶ γὰρ πρεσβύτερος εἰμι. *The Elders who are among you I exhort, for I also am an Elder.* or thus, συμπρεσβύτερος τοῖς ἐν ὑμῖν παρακαλῶ ἐγὼ καὶ αὐτὸς ὢν πρεσβύτερος. *The Elders who are among you I exhort, as being my self also an Elder.* Or thus, συμπαρακαλῶ καὶ αὐτὸς ἐγὼ συμπρεσβύτερος ὑμῶν ὑπάρχων *The Elders who are among you I exhort, I my self also being an Elder.* But now when he purposely chooseth the word συμπρεσβύτερος he intimateth somewhat more then that he was an Elder, viz. that he was Presbyteriated together with them, as being also of their Presbyteries, or Assemblies of Elders. Words of the like composition in the Greek tongue, may help to give us light in this particular, συμπανδοκεύς, which Pollux useth for *cohabitualis*, is not simply, he who is also a guest, or who is also a companion but he who is a guest in the same Inne, or a chamber fellow. συμβιωτὴς is not any who ever he be, that doth also lodge, live, & eat, but he who liveth together & eateth together. συμπρεσβευτὴς or συμπρεσβευτὴς may not be rendered, he who is also an Ambassadour, but he who is a collegue in the same Embassy, *collega in legatione.* συμμάρτυς is not simply he who also is a witness (for then he who is a thousand miles off being witnes in another cause is συμμάρτυς) but he who bears witnesse together in the same thing, or he who joyneth in the same testimony, as *Rom.* 8 16. Pollux hath also, συμμαθητὴς, *qui est ejusdē decuriæ*, not he who is also of a band or company, but he who is of the same band or company, συμμαθητὴς, is not he who is also a Disciple, (for then a

Scholler

Scholler among our Antipodes is συμμαθητής) but a condiscipìe in the same schoole. And if we speak properly we will not call every Minister of holy things, συμμύστης, *Symmista*, but he who is our collegue, or associat or a Minister of our owne company. So συμμαθηταί *H. Stephanus* well explaineth *complures simul collecti, non sigillatim*, συμβούλιον is not used for a counsell which is also taken, but for a counsel taken joyntly or together. Many like instances might be given both in the Greek, συμμέτοχος, συμπολίτης, συμπρεσβύτερος, σύμφωνος, συμφυλέτης, σύμφυτος, or συμφυής, & συμμαρτυρεῖν, or συμπαραλαμβάνειν, and such like; and likewise in the Latine, *compotator, compransor, combennones, commolitor, commurmuratio, compatior, competitor, compingo, complicatio, comploratio, compossessor, compromissio, comprovincialis, concivis, concriminatio, concolor condiscipulus, confabulatio, confoederatio, congener, congerminalis, congenitus, congerminasco, conjubilatio, conjurati, connutritus, conservus, consedeo, consocer, consorbio, conterraneus, contemporaneus, contribulis, convelificor, converberatus, convivo, convictus*, and I know not how many more of that kinde, in which words the preposition cannot be rendered by *also*, but by *together* in the same thing *joyntly* or of the *same:* And now I hope it may appear that the Scripture, objected by the Querist doth not hurt but help the Presbytery. 4. Suppose the Presbytery, 1 *Tim.* 4. 14. to be an Assembly of Apostles, as the Querist would have it, what shall he gaine thereby? For the name *Presbyterie* being purposely chosen in this Text, which mentions laying on of hands in Ordination, will prove that the Apostles did these as Elders, and as an act of one Assembly of Elders, not as any thing peculiar to the Apostles. For no rationall man will imagine, that the holy Ghost intending to expresse some extraordinary thing, which the Apostles did as Apostles, and which belongs not to ordinary Elders, would in that very thing purposely call them πρεσβυτέριον or an Assembly of Elders. 5. That πρεσβυτέριον here is not an Assembly of Apostles, but of

 Elders

Elders who were not Apostles may appear plainly by comparing the Text now in controversie with 2 *Tim*: 1. 6. *the gift of God which is in thee by the putting on of my hands*. If an Assembly of Apostles had laid hands on *Timothy*, and so joyned in that action with *Paul*, as the Querist supposeth, *Paul* had not thus distinguished his laying on of hands, from that of his fellow Apostles, as if the gifts of the holy Ghost had been given to *Timothy* only by the laying of his hands, and not *by*, but *with* the laying on of the hands of his fellow Apostles. Of this difference of the phrase in the one Text and in the other, I have spoken before, which indeed fitly expresseth the difference betwixt the laying of *Pauls* hands, and the laying on of the Elders hands, but there could be no such difference among the Apostles themselves, or Apostles fellowes.

But I have not yet done with the vindication and clearing of this Text, which holds forth a president for ordination by a Presbytery. It may bee further objected, 1. If this Text must be understood of Ordination by a Presbytery, then the laying on of the hands of the Presbytery is necessary to Ordination; and then, what shall become of these who were not ordained by a Pressbytery; and what shall also become of that which so many protestant writers have pleaded against the Popish Sacrament of Orders: *viz*. that the rite or signe in Ordination, *i.e.* imposition of hands, is not instituted or commanded by Christ or his Apostles?

To the first I answer, 1. although I hold the Imposition of the hands of the Presbytery to be no Sacrament, nor efficacious and operative for giving of the holy Ghost, as the laying on of the Apostles hands was: nor, 2. necessary to Ordination, *necessitate medii vel finis*, as if Ordination were void and no Ordination without it, or as if they who were not ordained with the laying on of the hands of the Presbytery, were therefore to be thought unordained, or unministeriated: Although likewise

wiſe 3. I do not hold the laying on of hands to be the ſubſtantiall part or act of Ordination (which I have before prooved to be eſſentiall to the calling of a Miniſter) but only the rituall part in Ordination. And although, 4. I hold the laying on of hands to be ſuch a rite, whereunto we ought to be very ſparing to aſcribe myſterious ſignifications, wherein ſome have gone too farre, and taken too much liberty, yet I hold (with the generality of proteſtant writers, and with the beſt reformed Churches) that the laying on of hands is to be ſtill retained in Ordination. I hold alſo that this laying on of hands is an Ordinance of the new Teſtament (and ſo do our diſſenting Brethren of the Independent way hold alſo) and that 'tis neceſsary by the neceſsity of precept, and Inſtitution, and in point of duety. *For although there is no certain precept extant, concerning laying on of hands, yet becauſe we ſee the Apoſtles did alwayes uſe it, their ſo accurat obſerving of it ought to be unto us in ſtead of a Precept*, ſaith *Calvin Inſtit. lib: 4. cap: 3. 1, § 6.* For the Examples of the Apoſtles or Apoſtolike Churches, in approved things which have a ſtanding reaſon, are binding, and in ſtead of Inſtitutions. The laying on of the hands of the Apoſtles in ſo far as the holy Ghoſt was given thereby, was extraordinary, and ceaſed with themſelves, yet in ſo far as the Apoſtles, yea and the Presbytery too, laid on hands in their ordaining of Miniſters, there is a ſtanding reaſon why we ſhould do in like maner: the laying on of hands being a rite properly belonging to the praying over theſe whom we bleſſe in the name of the Lord, with an authoritative benediction, as is manifeſt by theſe examples of laying on of hands, in *Jacobs* bleſſing of *Ephraim* and *Manaſſeh. Gen:* 48. and in Chriſts bleſſing and praying over the little Children, *Mat:* 19. 15. *Mark:* 10 16. Looking thus upon laying on of hands; 1. as a rite in bleſſing and prayer over; 2. as a rite for publik deſignation and ſolemne ſetting apart of ſuch a perſon; and if you will, 3. as a rite of giving up, dedicating and offering

unto the Lord, of which use of laying on hands there are diverse examples in the Books of *Moses*: In these respects and under these considerations we use laying on of hands in Ordination, and ought to do so in regard of the Primitive pattern. *Wallæus Tom*: 1. *pag*. 473. thinks that the negative precept. 1. *Tim*: 5. 22. *lay hands suddenly on no man*, doth also containe an affirmative, to lay hands upon such as are worthy and approved.

CHAP. IX.

What is meant in Scripture by the word Heresies, and how we are to understand, that there must be Heresies, for making manifest the the godlie parties or these that are approved. 1 Cor: 11. 19.

For there must be also Heresies among you, saith the Apostle, *that they which are approved may be made manifest among you*, or as others read, *that they which are approved among you may be manifest*.

By Heresies here some understand no more but divisions and Sects, and conceave that Heresies in point of opinion or doctrine, are not here meant. So *Chrysostome*, *Erasmus* and others. If so, then the very divisions and sects, will make a discovery who are approved, who not, before it come to Heretical opinions, *i. e.* Sectaries are not approved, and these who are indeed approved, are none of theirs, but keep themselves unspotted, and free from them. So *Tit*. 3. 10. αἱρετικὸν is rendered in the *Tigurin* Bible, *Sectarum authorem*, and in the margin *factiosum*, *i. e.* a man *that is an author of sects (or factions) after the first and second admonition, reject*, and 1 *Cor*: 11. 19. they read, *oportet enim & Sectas in vobis esse*. Sometimes the word, αἵρεσις is taken in the new Testament for a sect, yet (to

note

note that by the way) onely for such a sect, as either was indeed, or was esteemed to be of some heretical opinion, as *Act.* 5. 17. and 15, 5. and 24, 5. and 26. 5. and 28. 22. The Apostle hath the word αἱρεσις twise in his Epistles, and in both places he makes some difference, and distinction between *heresies*, and *divisions*, or *strifes* and *variance*, 1 *Cor.* 11. 18, 19. *Gal.* 5. 20. For every division, strife, or variance, is not Heresie. Therefore in the Text which I now speak to, I understand Heresie to be some what more then division. The *Arabick* 1 *Cor.* 14. 2. that is in the Greek, and our Translations, 1 *Cor.* 11. 19. repeateth the word Schismes out of the precedent *vers.* & addeth not over the word Heresies, reading σχισματα και αἱρεσεις; *for there must arise Schismes and Heresies among you, that these of you who are godly may be known*: it seems that they who understand, only divisions to be meant by the word Heresies, do not observe the rising of the Apostles speach, for after he hath spoken of their σχισματα, or Schismatical divisions contrary to the rule of love; he addeth δει γαρ και αἱρεσεις, *&c. For there must bee also Heresies among you.* I partly beleeve it, saith he, that there are divisions among you, for there must be, not onely Schismes, but worse then that, there must bee Heresies also! If you aske now, what is Heresie? I shall without any implicit following of Writers, ground my answer on Scripture it self. And I answer first negatively, then positively. Negatively,

Tertull. de præscript. adversus hæret. Cum ideo credidisse se dicat (Apostolus) de Schismalibus & dissensionibus quia scilicet etiam hæreses oportéret esse. Ostendit enim gravioris mali respectu, de levioribus se facile credidisse.

1. Heresie is neither to be so farre taken at large, as to bee extended to every error, which may be confuted by Scripture, although happily such an error be too tenaciously maintained. Nor yet is it to be so farre restricted, as that no error shall be accounted Heretical, but that which is destructive to some fundamentall Article of the Christian faith, if by a fundamentall Article, you understand such a truth without the knowledge and faith whereof, 'tis impossible to get Salvation. When *Peter Martyr* defines [illegible] makes no mention of a fundamentall

mentall error, but of an error contrarie to the Scriptures, *Iun: com. class: 2. cap: 4. § 50.* So *Calvin: Instit: lib: 4. cap: 2. § 5.* underſtands all ſuch to be Heretiks, as make a breach in the Church by falſe Doctrines. *Walæus, tom: 1. pag: 57.* ſaith, Hereticall Churches do either erre in the foundation, or onlie in ſome other things built upon the foundation. When *Peter* ſpeaks of ſuch Hereſies, as take away the very foundation, *Jeſus Chriſt*, he thinks it too little to call them ſimple Hereſies, but he cals theſe *damnable Hereſies*. But if you underſtand by fundamentall truths, all the chief and ſubſtantiall principles (I do not mean onely the firſt Rudiments, or A, B, C, of a Catechiſme, which we firſt of all put to new beginners, but I mean all ſuch truths as are commonly put in the confeſſions of faith, and in the more full and large Catechiſmes of the reformed Churches, or all ſuch truths, as all and every one who live in a true Chriſtian reformed Church, are commanded, and required to learn and know, as they exſpect in the ordinary diſpenſation of God to be ſaved,) in this ſenſe, I may yeeld that Hereſie is alwayes contrary to ſome fundamentall truth. 'Tis one thing to diſpute of the abſolute ſoveraigne power of God, and what are the truths, without the beleif whereof 'tis abſolutly, and altogether impoſſible that one can be ſaved. Which queſtion (I doubt) is hardly determinable by Scripture, nor do I know what edification there is in the canvaſſing of it: ſure I am 'tis a queſtion much abuſed. 'Tis another thing to diſpute what are theſe truths, which in a Church where the Goſpell is truely preached, all and every one, (come to years of knowledge and diſcretion) and having means and occaſions to learne, are bound to know, (and according to the revealed will and ordinary diſpenſation of God) muſt learne, as they deſire or exſpect to have a true fellowſhip with Chriſt in the Sacrament of the Lords ſupper, or to bee accepted of God, and ſaved eternally:

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2. We muſt not think that no man is a Heretick, but he who is conſiſtorially or judicially admoniſhed, and thereafter continueth pertinaciouſly in his error. For where 'tis ſaid *Tit:* 3. 10. *A man that is an Heretick after the firſt and ſecond admonition, reject:* 'Tis intimated that he is an Heretick before ſuch admonition. Poſitively, I concieve that theſe ſix things doe concurre to make a Hereſie. 1. Tis an error held by ſome Miniſter or member of a Church, I mean either a true Church or an aſſembly pretending and profeſſing to be a true Church. For both *Peter* and *Paul* where they foretell that Hereſies were to come, 2 *Pet:* 2. 1. 1 *Cor:* 11. 19. they adde ἐν ὑμῖν, *among you*, *i.e.* among you Chriſtians. So *Act:* 20. 30. *alſo of your owne ſelves ſhall men ariſe, ſpeaking perverſe things.* Therefore the Scripture gives not the name of Hereticks to theſe who are altogether without the viſible Church, but it calleth ſuch by the names of Heathens or unbelievers, or they that are without, or the like. 2. Tis an error voluntarie and freely choſen, both in the firſt invention and broaching of it, (which is proper to the Hereſiarchs,) and in the maintaining of it, or adhering to it, (which is common to all Hereticks.) This I collect from the very name which the Scripture gives to it for, αἵρεσις comes from αἱρέομαι, *I chooſe.* Therefore we give not the name of Hereticks to ſuch Chriſtians as are compelled in time of perſecution to profeſs ſuch or ſuch an error, which peradventure were a formal Hereſie, if voluntarly and without compulſion profeſsed. They ought indeed to die, and to indure the greateſt torments, before they profeſse what they know to be an error: but this their ſin is not properly called Hereſie, for an Heretick doth freely and voluntarily hold that which is his error. And in this reſpect and conſideration, *Tertullian* thinks

Tertull. de præſcrip: adverſ: hæret. Hæreſes dictæ græca voce ex interpretatione electionis, quia quis ſive ad inſtituendas ſive ad ſuſcipiendas eas utitur, Ideo & ſibi damnatum dixit Hæreticum: quia & in quo damnatur, ſibi elegit.

that

that an Heretick is ſaid to be αὐτοκατάκριτος, *condemned of himſelf*, *Tit:* 3.10. becauſe he hath of himſelf chooſed that which doth condemne him. The Apoſtle there hath commanded to reject an Heretick. If I reject him (might one ſay) then I looſe him, I deſtroy his ſoule. Nay (ſaith the Apoſtle) his perdition is of himſelf, for he hath choſen his own wayes, and his ſoul delighteth in his abominations. This interpretation is much ſurer and ſafer, then to ſay that a Heretick is called αὐτοκατάκριτος, or ſelf-condemned, becauſe he goes againſt his own light, and againſt the principles received and acknowledged by himſelf. Which ſenſe is accompanied with many dangerous conſequences. 3. 'Tis ſuch a chooſing of error as is accompanied with a rejecting of Truth. A Hereticke puts light for darkneſſe, and darknes for light; good for evill, and evill for good, he chooſeth error as truth, and refuſeth truth as error, they that give heed to ſeducing ſpirits and doctrines of Devils, do alſo *depart from the faith*, 1 *Tim.* 4.1. *reſiſt the truth*, 2 *Tim* 3.8, *and turne away their ears from the truth*, 2 *Tim:* 4.4. their courſe hath a *terminus a quo* als well as *ad quem*. 4. 'Tis an error profeſſed and maintained, and which by that means becomes a ſcandal and ſnare to others. For although there may be Hereſie (als well as other kinds of ſin) lurking and hid in the thoughts, yet that belongs to Gods judgement only, not to mans. The Hereſies which are ſpoken of, 1 *Cor:* 11. 9. are certainly known and apparently diſcriminative; even among men. And Hereticks are ſcandalous perſons to be avoided and rejected, *Rom:* 16.17. *Tit:* 3. 10. which could not be, except their errors were known. 5. 'Tis an error contradictory to ſome chiefe and ſubſtantiall truth grounded upon, or be neceſſary conſequence drawne from, the holy Scripture. There was never yet any Heretick in the Chriſtian world who contradicted that which is literally and ſyllabically in Scripture. The moſt damnable Hereticke will [illegible] ſcribe to the Scripture.

ture in ſtead of a Confeſſion of Faith, who yet will not ſubſcribe to all truths, which neceſſarily follow from the words of Scripture. But I call not every error Hereſie which is contrary to any conſequentiall truth, grounded upon Scripture. As the Scripture reckons not all who ſin, *to be workers of iniquitie*, ſo it reckons not all who erre to be Hereticks. Although there is not any, either ſin or errour, in the own nature of it veniall, yet every ſin is not a groſſe and hainous ſin, and every errour is not Hereſie. Hereſies are mentioned as greater evills then Schiſmes. 1 *Cor:* 11. 18. 19. which could not be ſo, if every errour were an Hereſie. 6. 'Tis an errour factiouſly maintained, with a renting of the Church, and drawing away of Diſciples after it. In which reſpect *Auguſtine* ſaid, *Errare potero, Hæreticus non ero, I may erre, but I ſhall not be an Hereticke.* Hereticks are deceivers and ſeducers who endeavour to pervert others, and to overthrow their faith, 2 *Tim:* 3, 13. *Act:* 20: 30. 2 *Tim:* 2.17.18. *Rom:* 16.17, 18, 19. 2 *Pet:* 2.2. All known and noted Hereticks are alſo Schiſmaticks who make a rupture, and ſtrengthen their own party by drawing after them, or confirming unto them Diſciples and followers (in ſo much that αἵρεσις is often uſed for a Sect, as *Act.* 5, 17. and 15. 5. and 24. 5. and 26. 5.) For this cauſe, the Donatiſts were condemned, as Hereticks, without imputation of Hereſie to *Cyprian. And O ſtrange turning about of things!* (ſaith *Vincentius Lirinenſis adverſ: hæret: cap:* 11.) *the Authors of the ſame opinion are judged Catholiks, but the followers Hereticks. The Maſters are abſolved, the Diſciples are condemned. The writers of theſe books are the Children of the Kingdome, but Hell ſhall receive the aſſertors or maintainers.* This laſt ingredient which is found in Hereſie, is hinted by the Arabick interpreter, 1 *Cor:* 11. 19. where he joyneth Schiſmes and Hereſies as was noted before. And indeed in the Originall, the particle καὶ, and the riſing of the ſpeech, ſets forth Hereſies carrying ſchiſme with it in its boſome

ſome: I believe ſaith the Apoſtle in part, what I hear of your ſchiſmes, for *there muſt be alſo Hereſies, i.e.* both Schiſmes and ſomewhat more. *Calvin Inſtitut. lib: 4. cap: 2. §. 5.* makes the breaking of Church communion & the making of a rent, a thing common both to *Hereticks*, and *Schiſmaticks*: for *Hereticks* break one band of Church communion which is conſent in doctrin: Schiſmaticks break another, which is love, though ſometimes they agree in the like faith.

From all which Scripturall obſervations we may make up a deſcription of Hereſie, to this ſenſe. *Hereſie is agroſſe and dangerous errour voluntarily held, and factiouſly maintained by ſome perſon or perſons within the viſible Church, in oppoſition to ſome chief or ſubſtantiall truth or truths grounded upon and drawn from the holy Scripture by neceſſary conſequence.*

But next, why ſaith the Apoſtle that *there muſt be Hereſies?* This is not a ſimple or abſolute neceſſity, but *ex Hypotheſi.* I mean, not onely upon ſuppoſition of Sathans malice, and mens corruption, but upon ſuppoſition of Gods eternall, and infallible foreknowledge: and not only ſo, but upon ſuppoſition of the eternall decree of God, whereby he did decree to permit Sathan, and corrupt men, to introduce Hereſies into the Church, purpoſing in the moſt wiſe, and moſt holy counſell of his will, to diſabuſe (as I may ſo ſay) his Church by theſe Hereſies, that is to order and over-rule them, for the praiſe of his grace and mercy, to manifeſt ſuch as are approved, and from the glory of his juſtice, in ſending ſtrong deluſion upon ſuch as received not the love of the truth, but had pleaſure in unrighteouſneſſe. Theſe things being ſo; *i.e.* Sathans malice, and mens corruption being ſuch, and there being ſuch a foreknowledge; yea, ſuch a decree in God, therefore it is, that there moſt be Hereſies, and ſo we are alſo to underſtand, *Mat: 18. 1.7. it muſt needs be that offences come.* Theſe things I doe but touch by the way.

That

That which I here aime at, is the good uſe which God in His moſt wiſe and ſoveraigne providence, can, and doth make of Hereſies; 'Tis, *that they which are approved, may bee made manifeſt.* Whereby οἱ δόκιμοι, *they which are approved*, we can underſtand nothing but ſuch as are true and ſincere Saints, approved and accepted of God, or (as *Bullinger* on the place) *vere pii*, truely godly: In which ſenſe the ſame word is uſed, *Rom:* 16. 10. 2 *Cor:* 10. 18. 2 *Tim:* 2, 15. *Ja:* 1. 12. The word is properly uſed of good money, or ſilver well refined, ἀργύριον δόκιμον. 'Tis transferred to Saints with ſpeciall reference to their mortification, or to the refyning of them from the droſſe of their corruptions, and ſo noteth ſuch as walk in the ſpirit, and not in the fleſh. The contrarie word is ἀδόκιμος, Reprobate, rejectaneous, naughty, or to bee caſt away like the droſſe of ſilver, 1 *Cor:* 9. 27. 2 *Cor:* 13. 5, 6. But how is it that by means, or occaſion of Hereſies, the godly party is made manifeſt? Surely the meaning of the Apoſtle is not, that the authors, and followers of Hereſies are the godly party, for he calls Hereſie, a work of the fleſh. *Gal:* 5. 20. and will have an Heretick to be rejected, as one who is of himſelf condemned, *Tit:* 3. 10. Therefore moſt certainly his meaning is that οἱ δόκιμοι, they which are approved, are known by this, as one of their characters, they hate, avoid, and reſiſt Hereſies, and earneſtly contend for the faith, they hold faſt the truth of Chriſt without wavering. And thoſe who broach, or adhere unto Hereſies, are thereby known to be ἀδόκιμοι, unapproved, and ſuch as are like reprobat ſilver. Whoſoever therefore fideth, or ingadgeth with Hereſies, or Hereticks; yea, whoever ſtands not faſt in the faith, doth *ipſo facto* declare himſelf to be none of *Pauls* godly party. So contrary is the holy Ghoſts language to the tone of Sectaries in theſe dayes. Neither is it in this Scripture alone, but in diverſe other Scriptures, that the holy Ghoſt diſtinguiſheth thoſe that are approved of God, from

ſuch as turne away from the truth after falſe doctrines, and beleeve ſeducing ſpirits, as well as from thoſe who are of an ungodly life. So *Deut:* 13. 3. when a falſe Prophet aroſe, and the ſigne or wonder came to paſſe, what was Gods meaning in permitting theſe things? *The Lord your God proveth you to know whether ye love the Lord your God, with all your heart, and with all your ſoule.* They therefore that hearkened to the falſe Prophet, even when his ſigne or wonder came to paſſe, made themſelves known thereby, that they had not been lovers of God with all their heart. Again *Matth.* 24. 24. thoſe that are elect, are not deceived by falſe Chriſts, and the falſe Prophets: and by the rule of contraries, they who are deceived by them, and go in their errour to the end, are not elect, but reprobat, *Gal:* 5. 20. 21. Hereſie is a work of the fleſh, and is reckoned among theſe things which render a perſon uncapable of inheriting the Kingdome of God. They therefore who walk in the ſpirit, and not in the fleſh, and are made meet to be partakers of the inheritance of the Saints in light, are not onely no Hereticks, but reſiſt and oppoſe Hereſie, as being a work of the fleſh, *Joh.* 8. 31. They who are Chriſts Diſciples indeed, continue in his word. They who continue not in his word, are not his Diſciples indeed, 1 *Joh:* 2. 24. with 2. *Epiſt.* of *John*, *verſ:* 9. They who have fellowſhip with the Father and the Son, abide in the Doctrine of Chriſt: They who abide not in the Doctrine of Chriſt, have no fellowſhip with the Father and the Son, the like in divers other Scriptures.

If therefore they muſt be Hereſies even for this reaſon, to make more manifeſt who are approved, who not: Then let no thoughts ariſe in our hearts, toward the accuſing of divine providence in this particular. *Iuſtin Martyr. Queſt, & reſponſ: ad orthod. queſt.*

1. Anſwering this doubt: If God hath taken away the Idolatries, ſuperſtitious, and falſe religion of Heathens, and

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hath alſo aboliſhed the Jewiſh worſhip, why hath he ſuffered Hereſies to enter into the Chriſtian Church? Hee gives this ſolution, that although Hereſies come into the Church through mens negligence, and ſlothfulneſſe, (for while men ſlept, the enemy ſowed the tares among the wheat, *Mat:* 13. 25:) Yet the providence of God was no way ſlothfull in the buſineſſe, for he foreſaw, and foretold that Hereſies ſhould come, and hath given plaine warning in his word concerning the ſame. He addeth that the ſame God who did deſtroy the Heatheniſh and the Jewiſh religion, will alſo deſtroy Hereſies, after hee hath ſuffered them for a time. Although wee had no diſtinct knowledge, what God intends to work out of Hereſies, yet we ought not to cenſure, but humbly, and reverently, to adore Gods moſt wiſe, and moſt holy, (though ſecret and unſearchable) diſpenſations. If wee ſhould ſee ſomewhat which is deadly poyſon among ſome drugges, which a skilled and approved Phyſitian is making uſe of, wee muſt not raſhly cenſure the Phiſitian, for hee knowes how to diſabuſe that which is in it ſelf poyſonable, and to make it one of the ingredients in a moſt ſoveraigne medicine. Or if we ſhould come into the ſhop of a curious Artificer, or Ingeneer, and there ſee ſome ugly and ill favoured inſtruments, which we think can ſerve for no good but for evill, yet it were fooliſhly done to cenſure the Artificer, who knowes to make an excellent good uſe of theſe things, though we know not. How much more fooliſh and ſinfull is it, to ſuffer thoughts to riſe in our hearts againſt the wiſdome and providence of God, even although wee know not what he intends to work out of ſuch things? We were moſt of all inexcuſable to accuſe his providence, now when he hath made known in his word to us, that by occaſion of Hereſies, he will make manifeſt who are approved, who not. *Wherefore* (ſaith *Chryſoſtome, de diverſ.* &c. *tom: loc: Ser:* 21.) *that no man might ſay, why hath Chriſt permitted this*, Paul *ſaith, this permiſſion*

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ſhall not hurt thee, if thou art one who are approved, for by this means thou ſhalt be made more manifeſt. Yet all this cannot excuſe, either the Hereticks, or Sectaries themſelves, or theſe who connive at them, for that which Chriſt ſaith *in genere* of ſcandals, is true *in ſpecie* of Hereſies, it muſt needs be that Hereſies come, but woe be to him by whom they come, I adde, and woe alſo to him who doth not according to his place and calling, endevour the extirpation of them. The Text which I now ſpeak to, *1 Cor:* 11. 17. hath not reference to the will of Gods commandement, which is the rule of our duty, but to the will of Gods decree, or the ſecret counſell of his will. 'Tis Gods purpoſe to permit Hereſies, and to over rule them for this end, that his graces in his children may the more ſhine forth, and that even Hereſies (contrarie to the intentions of Sathan and Hereticks) may make manifeſt who are approved, *ſcilicet quos non potuerint depravare*, ſaith *Tertullian*, opening this Scripture. *De præſcr: adv: har:* to wit (ſaith he) *ſuch as Hereſies could not pervert and deprave*, no other are the approved ones.

But there are two things may be here objected: 1. May not one choſen and juſtified, and regenerat be drawn away, and infected with Hereſie through the ſlight of men, and cunning craftineſſe, whereby they lie in wait to deceave? If ſo, then Hereſies, doe not make manifeſt who are approved, who not. 2. May not many who are not approved of God be preſerved from the infections of Hereſies; Yea, be forward in reſiſting and oppoſing them? If ſo, then preſervation from, and reſiſting of Hereſies cannot make manifeſt that one is approved of God. Theſe objections are no more againſt mee, then againſt the Text of Scripture. To the firſt, I anſwere, a regenerat perſon may be tempted and drawn over to Hereſie, as he may be tempted and drawen over to other great ſinns: Hereſie doth no otherwiſe conſiſt with the ſtate of grace in any perſon

perſon, then other works of the fleſh, adultery, fornication, drunkennesſe, or the like. Look upon an elect and juſtified perſon, while lying in ſome great ſinne, for inſtance, *Noah*, *Lot*, *David*, *Peter*, even ſo muſt ye look upon an elect and juſtified perſon poyſoned with Hereſie. But then that perſon being elected, juſtified and regenerate, cannot be ſuppoſed to live & die in that ſinfull eſtate, but God will certainely heal his backſlidings, and reſcue his ſoul out of the ſnare of the devill by repentance; for the elect cannot be deceived, ſo as to continue and die in a Hereſie, *Mat.* 24.24. And while he continueth in ſuch a groſſe ſin or Hereſie, you may truely ſay, that for that time he is ἀδόκιμος, unapproved, or like droſſe and unrefined ſilver, in which ſenſe the word is uſed by the Apoſtle, where he ſpeaks of his bringing his body into ſubjection, leſt he himſelf ſhould be found ἀδόκιμος, where the old Engliſh tranſlation readeth, *Leſt I my ſelf ſhould be reproved*, which is too ſoft a word. The new Tranſlation hath, *Leſt I my ſelf ſhould be a caſt away*. Beza, *ne ipſe rejectaneus fiam*. In the ſame ſenſe tis uſed, 2 *Cor.* 13.5. *Know you not your own ſelves, how that Jeſus Chriſt is in you except ye be reprobus*. Beza, *niſi rejectanei eſtis*. *H. Stephanus* expones, ἀδόκιμος, *minime probus non probandus: Item adulterinus non ſincerus*, and he cites *Ariſtotle*, ἀδόκιμον ἐπίνοιαν ῥῆμα. In this ſenſe even an elect and regenerat perſon ſuppoſed to be a maintainer or follower of Hereſie (while ſuch) is certainly, ἀδόκιμος, unapproved, greatly reproveable, to be rejected and caſt away to the fornace like droſſie and unrefined ſilver, and no marvel, for in that eſtate he doth not act his graces but his corruptions, and by his great ſin doth extreamly grieve and dangerouſly quench the holy Spirit once given to him.

To the other objection I anſwer, Firſt, Although the full and perfect diſcovery (who are approved, who not) is reſerved to the great and laſt day, and there is no company, Aſſembly, nor viſible Church in this world, without a mixture of Hypocrites

crites, yet surely the word of the Lord hath been and shall be so far fulfilled, that in a great measure and according to the knowledge which the church can have of her members in this life, there is in times of Heresies and Schismes a discovery made who are the approved Ones, who not. 2. We must remember tis not the scope of this Text to give us a note of distinction between these who are approved, and all counterfits or unapproved Christians, but between these who are approved, and these who are the fomenters or followers of Heresies. Thus they who are indeed approved of God continue in the truth of Christ, grounded and setled, and stand fast in the faith and contend for it: and this is one of the characters, found in all such as are approved. And thus far, saith *Augustine*, are Hereticks profitable to the Church, for by their meanes, those who are approved of God and spiritual men, are stirred up to vindicat, open, and hold foorth the truth, whereby they become more manifest then otherwise they could have been. Upon the other part, who ever turne away from the truth, and from the Doctrine of Christ, and turne aside after Heresies, do thereby infalliblely declare themselves to be unapproved, what soever profession or shew of holiness they have. What soever become of the white mark of these who are approved (which also holds true as I have explained it) most certainly, this black mark cannot fail upon the other side, and he who supposeth any person who is of a Hereticall belief and faction, to be holy, spirituall, mortified, and approved, or one that walketh in the spirit, and not in the flesh, doth but suppose that which is impossible. And I do not doubt, but God is (by the Heresies and Schismes of these times) making a discovery of many unapproved, unmortified Professors, who pretended to Piety. So that I may transferre to our time what *Chrysostome* observed of his owne, *lib.* 1. *ad eos qui scandalizati sunt cap.* 19. *How many are there clothed with a shadow and*

Augustin. Tom. 1. lib de vera relig. cap. 8. *sunt enim innumerabiles in Ecclesia sancta, Deo probati viri, sed manifesti non fiunt inter nos, quam diu imperitiæ nostræ tenebris delectati dormire malumus, quam luce veritatis intueri.*

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ſhew of godlineſſe, how many who have a counterfit meekneſſe, how many who were thought to be ſome great Ones, and they were not ſo, have been in this time (when ſo many fall off and make defection) quickly manifeſted, and their Hypocriſie detected, they have appeared what they were, not what they feigned themſelves; and moſt falſly pretend to be? Neither is this a ſmall matter, but very much for the profite and edification of theſe that will obſerve it; even to know diſtinguiſhingly theſe who are clothed in ſheeps clothing, & not to reckon promiſcuouſly thoſe Woolves (ſo hid) among the true ſheep. For this time is become a fornace diſcovering the falſe Copper coyne, melting the lead, burning up the Chaffe, making more manifeſt the precious Mettals. This alſo *Paul* ſignified when he ſaid: For there muſt be alſo Hereſies, that they who are approved, *may be made manifeſt among you.*

Vincentius Lirinenſis doth alſo record to this purpoſe, that when almoſt the whole world was infected with the *Arrian* Hereſie, ſome being compelled to it, others cheated into it, yet every true lover and worſhipper of Chriſt was preſerved pure from it. Vin. Lirin. adverſ. hær. cap. 6 tunc quiſquis verus Chriſti amator & cultor exſtitit antiquam fidem novellæ perfidiæ præferendo, nulla contagii ipſius peſte maculatus eſt.

CHAP. X.

Of new Lights, and how to keep off from ſplitting either upon the Charybdis of pertinacy and tenaciouſneſſe, or upon the Scylla of Levity, Wavering and Sceptiſme.

IT is pleaded by ſome who pretend to more tenderneſſe of conſcience then others, that to eſtabliſh by the Law of the Land a Confeſſion of Faith, or a Directory of the worſhip of God, and of the Government of the Church, and to appoint penalties or puniſhments upon ſuch as maintaine the contrary Doctrines or practiſes,

is to hold out and shut the doore upon new Light. That as the State and Church hath discovered the evill of diverse things, which were sometime approved and strengthned by the Law of the Land, so there may be afterwards a discovery made by the light of Experience, and a further search of the Scripture, to make manifest the falshood of those Doctrines which are now recieved as true, and the evil of that Government and way which is now imbraced as good, for αἱ δεύτεραι φροντίδες σοφώτεραι.

For satisfaction in this difficulty, First of all, I do not deny but most willingly yeeld, yea assert as a necessary truth, that as our knowledge (at its best in this world) is imperfect, (for we know but in part) so it ought to be our desire and endeavour to grow in the knowledge of the minde of Christ, to follow on to know the Lord, to seek after more and more light, *for the path of the just is as the shyning light, that shineth more and more untill the perfect day*, *Prov.* 4. 18. Secondly, I acknowledge that this imperfection of our knowledge, is not only in degrees, but in parts, that is, we may know afterwards not only more of that good, or evill, or truth, or error, of which we knew somewhat before, but we may happily come to know the evill of that whereof we knew no evill before, or the good of that in which we knew no good before, so may we come to know diverse truths which before we knew not. Thirdly, I acknowledge there is not only this imperfection, but oft times a great mistake, misunderstanding, error, and unsoundnesse in the judgement of Christian persons or Churches, so that godly men and true Churches may come to know that to be evil which they sometime thought good, and that to be false which sometime they thought true, or contrariwise. Which experience hath taught, and may teach again. Fourthly, I confesse it is no shame for an *Augustine* to write a Book of Retractations. It is the duty, not only of particular Christians, but of reforming, yea reformed, yea the best reformed Churches

es, whensoever any error in their doctrine, or any evill in their Government or forme of worship, shall be demonstrated to them from the word of God, (although it were by one single person, and one perhaps of no great reputation for parts or learning, like *Paphnutius* among the many learned Bishops in the counsell of *Nice*) to take in and not to shut out further light: to imbrace the will of Christ held foorth unto them, and to amend what is amisse, being discovered unto them. Fifthly, I also believe that towards the evening of the world, there shall be more light, and knowledge shall be increased, *Dan.* 12. 4. and many hid things in Scripture better understood, when the Jewes shall be brought home, and the Spirit of grace and illumination more abundantly powred foorth. We have great cause to long and pray for the conversion of the Jewes, surely we shall be much the better of them.

But on the other hand, the greatest deceits and depths of Sathan have been brought into the world, under the name or notion of new Lights. Did not the serpent beguile *Evah* with this notion of a new light, *Gen.* 3. 5? Which example the Apostle setteth before our eyes, 2 *Cor.* 11. 3. plainly warning us that Sathan is transformed into an Angell of light, and his apostles into the Apostles of Christ, *vers.* 13. 14. So *Rev.* 2. 2. Did not *Jeroboam* make *Israel* to sin by a false new Light? *It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, &c.* 1. *Kings.* 12. 28. He would shew to the ten Tribes, how they might in all matters of Religion be independent upon Jerusalem; howbeit (to note that by the way) he did not erect Independent Churches, without an Independent Commonwealth. He would shew them also that they were abused with a pretended sacred order of the Priests, the Ministers of the Lord, therefore no *jure divino* men, but Ministers dependent, 2 *Chron.* 11. 14. 15. And so he would needs make Priests of the lowest of the people, *vers.* 31. for all which he had a pre-

tence of power or liberty from God, 1 *Kings*, 11. 37. His new light made an Independent Church, and a dependent Miniſtery. The *Gnoſticks* had their name from the profound knowledge and greater light which they pretended to, above all others, yet the ancient writers tell us they were but a prophane Sect. *Mahomet* himſelf pretended that the Angel *Gabriel* taught him his *Alcoran*, that ſo he might purchaſe the greater credit to it.

Now tis to be obſerved, there are many cautions neceſſary, and that there is much to be ſaid againſt many of theſe things which now goe under the name of new Lights among thoſe who plead for Liberty of conſcience.

New Light is now become a beguiling Word, as once among the *Gracians*, Νέα χελιδὼν, a new ſwallow. A beguiling word, I may wel cal it, for moſt of thoſe things which are now cried up as new lights, are neither lights nor new. Not lights, becauſe not according to the word from whence all true light muſt be derived. Not new, becauſe the very ſame things have been before moved and maintained, *Antinomianiſme*, *Anabaptiſme*, univerſall atonement by the death of Chriſt, univerſall ſalvation, a temporall and earthly kingdome of Chriſt, and the Saints liberty of conſcience &c. have been maintained and confuted alſo before this age. Independency it ſelf, if it be a light, yet it is no new one lately ſtruck out, for it was long ſince a known tenent of the *Arminians*, that Synods or Counſels ought only to debate, deliberat, conſult, and adviſe, but not to exerciſe any Juriſdiction, to inflict any cenſure, or to injoyn any thing under pain of cenſure. See the propoſitions offered by the *Arminians* in the 25th *Seſſion* of the *Synod* of *Dort*. See alſo *Epiſcopii diſp: Theol: part:* 2 *diſp:* 54. *Theſ:* 9, 10. & *part.* 3, *diſp:* 32, *theſ:* 4, 5, 11. But I come to the particular cautions concerning new Lights.

First, it is but a falſe new light which expelleth not only the old darkneſſe, but much of the good old light. As in Medecins

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the Paracelsian way is most dangerous when it is destructive to the Galenik way, and overthroweth the old approved principles, yet tis of very good use when prudently, and skilfully managed, for perfecting the *Galenik* way, and for doing things more speedily, easily, and pleasantly, than the *Galenik* way could doe: So in Divinity, such new Lights as do not expell, but retaine, improve, and perfect the old, may be of singular good use: but those new Lights which are destructive and expulsive of the old true Lights, those new wayes which lead us away from the old and the good way, are to be utterly disliked and avoided, 2 *Epist:* of *John* vers: 8. *Look to your selves, that we lose not those things which we have gained.* Hee speaks it against those deceavers who would have seduced them from the Doctrine of Christ, as is evident both from the preceeding *vers:* and from that which followeth: *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God, &c.* Rom. 16. 17. *Now I beseech you brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them.* A Bishop, saith Paul, *must hold fast the faithfull word, as he hath been taught,* Tit 1. 9. Phil. 3. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us be of the same minde.* This he addes as a prevention of a dangerous mistake, and abuse of that which he had said immediatly before: *And if in any thing ye be otherwise minded, God shall reveale even this unto you.* Behold, a reserve for any new Light, might some say: Nay but take heed saith the Apostle, you do not shut forth, but keep fast the light you have already attained unto, you must not under pretence of new light, loose what you have gained, *Col.* 2. 6, 7, 8. *As ye have therefore receaved Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablisht in the faith, as yee have been taught, abounding therein with thanksgiving: Beware least any man spoil you through Philosophie, and vain deceit, &c.* These

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Apostolicall rules, are very far contrary to the *Academicall*; yea, *Pyrrhonian* demurre and dubitation, by which some call in question the most received Doctrines in the Christian Church. If *Skepticisme* bee tollerable in the Christian faith, why are we bidden *stand fast in the faith*, 1 *Cor:* 16.13. and again *Heb.* 10.23. *let us hold fast the profession of our faith without wavering?* And why did Jesus Christ himselfe write to those who had not received the false Doctrines of that time, that which ye have already, hold fast till I come, *Rev:* 2.24? It was a fowle error in *Balaam* the false Prophet, that after God had said no him concerning *Balaks* messengers, *Thou shalt not go with them, thou shalt not curse the people, for they are blessed, Num:* 22.12. yet at the next sending of Messengers, he would needs seek (for soothe) a new Light from God, *vers:* 18.19. *If Balak would give me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to do lesse or more Now therefore I pray you, tarry yee also here this night, that I may know what the Lord will say unto mee more.* God gave him a new light indeed, but in wrath and judgement, quite extinguishing and expelling judicially that light which the false Prophet himselfe had not intertained, but wickedly forsaken, *vers:* 20. *And God came to* Balaam *at night, and said unto him, if the men come to call thee, rise up and goe with them.* Behold the fruit of not entertaining light, once received from God. So likewise the young Prophet, 1 *Kings* 13. for not holding fast what he had received from God, but taking in a new false light from the old Prophet, was most exemplarly and severly punished for it. This is the first caution most necessary for the Sectaries of this time, whose new lights are such, that among them *vetera deperdita*, and *nova reperta*, go hand in hand together, and are almost convertible termes, as if a man should not keep what he had, because he finds somewhat which he had not.

Secondly, many of those new lights which some brag of, not

not onely expell much of the good old light, but bring in a groſſe Egyptian darkneſſe. There is a woe denounced againſt thoſe who put *darkneſſe for light*, as well as againſt thoſe who put *light for darkneſſe*, *Iſay* 5. 20. I may well ſay, that groſſe darkneſſe is introduced, when the fundamentall Articles of faith are called in queſtion, denied, and oppugned, as the Godhead of Jeſus Chriſt, the divine authority of the Scriptures, the immortality of the Soul, the eternity of glory to the Elect, and of torments to the Reprobate, *&c.* If the foundations be ſhaken, what can the righteous doe? If wee hold not faſt this Goſpell, if we embrace not this Saviour, we cannot have another, 1 *Cor.* 3. 11. *For other foundation can no man lay, then that is laid, which is Jeſus Chriſt*, Gal. 1. 6. *I marvell that ye are ſo ſoone removed from him that called you into the grace of Chriſt, unto another Goſpell*, verſ. 8. *But though we or an Angel from heaven preach any other Goſpell unto you, then that which we have preached unto you, let him be accurſed.*

Thirdly, beware of thoſe new Lights, which make any certain truth (although neither fundamentall, nor circumfundamentall) to be uncertaine, as wee ought not to ſay of any ſin, ſo neither of any truth: *Is it not a little one?* Let every truth be highly valued. Buy the truth, and ſell it not; ſay not, This truth is but a matter of diſcipline, let it goe, 'tis not worth the buying? *He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much*, *Luke* 16. 10. *Melchior Adamus*, both in the life of *Carolſtadius*, and in the life of *Luther*, obſerveth the great evill which grew out of *Luthers* diſlike of *Carolſtadius*, his ſtrictneſſe, zeal, and forewardneſſe, in abolishing auricular confeſſion, and difference of meats, and caſting out images out of Churches; at which things *Luther* was the more offended, becauſe done by *Carolſtadius* in *Wittenberg*, during *Luthers* abſence, and without his knowledge and counſell. *Luther* did alſo alledge that *Carolſta-*

Ioſtadius, his ſtrictneſſe and zeal in theſe leſſer things, hindered and retarded the Reformation in more ſubſtantiall points of Doctrine. However the ſtory noteth, that hence was the firſt riſe of that deplorable Sacramentarian controverſie, which hath ever ſince made ſo great a rupture in *Germany*. I could never yet obſerve, or read, or hear of controverſies about diſcipline in any Chriſtian Church, but ſtill they grew higher and higher, and thoſe who rejected, or ſlighted the will of Chriſt in ſmaller things, did afterwards ſlight it in greater things.

Fourthly, beware of thoſe new lights, which not only refuſe to admit ſome certaine truths, but refuſe to admit any truth, now held or profeſſed in the reformed Churches, as ſure and certaine and infallible, as if, becauſe mens judgements are not infallible, but ſubject to error, therefore, wee cannot be ſure, nor infallibly perſwaded of this or that Article. The holy Scripture will teach us, that beleevers may attaine to a certaine and infallible knowledge of ſome truths, for it was no impoſſible thing that *Paul* prayed for, when he prayed that the *Coloſſians* might have *all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt*. The myſtery of God that he is, and that he is eternall, inviſible, omnipotent, *&c.* his nature, and attributes, the myſtery of the Father, or that there is a diſtinction of perſons in the holy Trinity, and an eternall generation, the myſtery of Chriſt, his perſon, natures, offices, birth, paſſion, death, reſurrection, aſcenſion, and intercеſſion: theſe are things of which the Apoſtle would have us moſt fully and certainly perſwaded. *Timothy* was aſſured of the things he had learned, 2 *Tim.* 3. 14. ſo was *Theophilus*, *Luke* 1. 4. A Mariner is not infallible in his judgement, yet hee may bee aſſured infallibly, that ſuch a thing is a rocke which he muſt avoid, and ſuch a way, is the way he muſt direct his courſe: A Phyſitian is

not

not infallible in his judgement concerning the ſymptomes, cauſes and cures of diſeaſes, yet he may be moſt certainly perſwaded, ſuch a diſeaſe is deadly, and there is no cure for it, or ſuch a thing may be cured, and this is the cure. So in Divinity the obnoxiouſneſſe of mens judgement to error hindereth not, but they may be infallibly perſwaded of this, and this, and the other truth.

Fifthly, beware of thoſe new Lights, which come not from the Sunne of righteouſneſſe: To the Law and to the teſtimony, if they ſpeake not according to this word, it is, becauſe there is no light in them, *Iſa.* 8. 20. When men walk in the light of their owne ſparkes, they ſhall lye down in darkneſſe: New fancies are not new lights, 'tis no truth, which cannot bee grounded upon the word of truth?

It was a wilde fancy of the *Weigelians*, that there is a time to come (which they call *ſeculum Spiritus ſancti*,) in which God ſhall by his Spirit reveal much more knowledge and light, then was revealed by Chriſt and his Apoſtles in the Scriptures. There is ſo much revealed in Scripture, as the Apoſtle calls the wiſdome of God, and the hidden wiſdome of God, 1 *Cor:* 2. 7. the things which are preached and written to us, are the things which the very Angels deſire to look or pry into, 1 *Pet.* 1. 12. and ſaith not Chriſt, That which ye have already, hold faſt till I come, *Revel:* 2. 25? more of this error, ſee in *Brochmand Syſtem. theol: com:* 1. Article 6. *cap:* 2. *queſt:* 12.

Sixtly, take heed of proud, and lofty, and ſelf conceited new Lights, 1 *Cor:* 14. 32, 33. *And the ſpirits of the Prophets, are ſubject to the Prophets; for God is not the author of confuſion, but of peace.* If the ſpirits of the Prophets muſt be ſo ſubject, how much more the ſpirits of private perſons? Wherefore in a reformed Church, all pretended new Lights, which are againſt the receaved Doctrine, government, or forme of worſhip, ought to be in all humility and ſubmiſſion, offered to be tryed

by a learned and godly Synod. The *Locrean* severity was such, that no man might move for a new law, but with a rope about his neck, that if his motion were thought good, he might be spared: but if bad, hanged. So *Demosthenes adverſ: Timocr:* tells us. I will not allow this severity against such as offer new Lights, or move for new changes in the Church. But I may well applie here, the *Athenian* law recorded by *Demosthenes* in the same Oration. The *Athenians* went not so farre as the *Locri*, yet no man might move for a new law in *Athens*, unlesse the motion were offered and submitted to the Senat, who were to judge, whether the old or the new were better.

Seventhly, beware of separating new Lights, to separat from, or gather Churches out of the true reformed or reforming Churches, hath not the least warrant from the word of God. When we see this or that amisse in a Church, wee are bidden exhort one another, and provoke one another to good, but not to separate, *Heb.* 10. 24, 25. *Zuinglius* conferred amicably with the *Anabaptists* in *Zurik*, as with dissenting brethren, and no course was taken to suppresse or restraine them by the secular power, till they grew to gather Churches out of the true reformed Churches, but when it came to that, they could not be suffered or forborn, it was thought necessary to restrain them.

Eightly, beware of those new Lights which dare not be seen, and are kept up in corners. Truth seeks no corners; light doth not shun light: a candle is not lighted to be put under a bushel, but on a candlestick, *Matth:* 5. 15. 1 *Joh:* 3. 20, 21. *Every one that doeth evil, hateth the light, neither commeth to the light, lest his deeds should be reproved, but he that doth truth, commeth to the light*, Prov. 4. 19. *The way of the wicked, is as darkneſſe: they know not at what they stumble.* I adde to make up the *Antitheſis* to *verſ:* 18. their way is darkened more and more until the dark night. I have heard when the *Arminians* were put to it in the Synod of *Dort*, to declare their judgement and sense

which

which they *would hold at*, they declined it; and *Episcopius* answered in the name of the rest, *Dies diem docet*. And is it not so with the Sectaries of this time, from whom you cannot draw a clear modell of what they hold?

Ninthly, refuse such new Lights as have fellowship with the unfruitfull works of darkenesse, *Eph.* 5. 11. 'Tis a deceitfull new Light, which makes men forbear to reprove, speak, or petition against those evills in a state which their consciences know to be sinfull, and to wink at such things, as publikly dishonour God in a nation, upon hopes that themselves shall be winked at and tollerated. *But what communion hath light with darknesse*, 2 *Cor.* 6. 14. There are some who pretend to new Light, and to tendernesse of conscience, who yet are content, to combine and associat themselves with those of another and different way, (which themselves condemn as a sinfull way) in that common cause of theirs, for crying up their great *Diana*, liberty of conscience, and for opposing the Church government by Presbyteries and Synods. How they who would not assist the Presbyterians, for the purging of their Congregations, and keep off all scandalous persons from the Sacrament, and yet do assist and strengthen *Separatists*, *Anabaptists*, *Antinomians*, *Socinians*, *Erastians*, *Seekers*, in seeking after tolleration, how (I say) they will answer this to God and their own consciences, let them look to it. Again, many of the pretended new Lights have communion with darknesse in another respect, because they are borrowed from Heresies, buried in darknesse. How many new Lights are now brought from the *Arrians*, *Manichees*, *Novatians*, *Donatists*, *the contemplative Monkes* and *Friers*, the *Photinians*, *Socinians*, *Arminians*, &c. These are no more new Lights, then a beggars cloak is a new garment, being newly made up, out of many old riven and rotten clouts sowed together.

Tenthly, away with those new Lights, which let men see nothing

thing better, which bring no edification, thoſe *Baotia anigmata*, thoſe none ſenſe and naughty high notions, in which ſome frothie ſpirits evaniſh. *Let all things bee done unto edifying*, 1 *Cor:* 14. 26. There are vaine bablings, and ſcience falſly ſo called, which hath made men erre from the faith, 1 *Tim* 6. 20, 21.

Laſtly, take good heed of thoſe new Lights, which follow new intereſts. Such was that of *Ieroboam*, 1 *Kings* 12. 26. to the end; and that of *Balaam*; *Num:* 22. 15, 16, 17, 18, 19, 20. There are ſome who ſuppoſe that gaine is godlineſſe, ſaith the Apoſtle, 1 *Tim:* 6. 5. and ſo there are ſome who ſuppoſe new intereſts, to be new Lights.

CHAP. XI.

Of Stability and firmneſſe in the truth.

IT is good Divinity to maintaine that *Skepticiſme*, fluctuation and wavering concerning thoſe things which God hath revealed, to be beleeved or done by us, is a ſinne: and to bee firme fixed and eſtabliſhed in the truth, to hold faſt the profeſſion thereof, to ſtand faſt in the faith, is a duty commanded. I ſhal firſt prove it to be ſo; then give reaſons for it, and thirdly, ſome helps to this duty, and preſervatives againſt this ſinne.

For proof of the thing, ſomewhat might bee ſaid from the very light of nature, for *hath a nation changed their Gods*, *Ier:* 2. 11. Religion hath the very name of it, a *Religando*, ſo farre it is, a *Relaxando*. The heathen Greeks cald a *Lubricus* and inconſtant man Ἄνθρωπος ἔνυδρος. They ſaid alſo, that he who errs or miſcarries in his Religion, doth ἐκ τετριμμένης κύλικος πίνειν, drink out of a bored or foraminous cup. How firme and conſtant have

have heathen Philoſophers been in maintaining their opinions? they could not onely diſpleaſe their friends, *amicus Plato*, &c. but ſuffer the heavieſt things for their opinions. And ſhall not we much more hold faſt the profeſſion of the true faith? *Zonaras Annall. tom: 3* In the raign of *Michael* the Emperour, the ſon of *Theophilus*, tels us, that when the ſiſter of the Prince of *Bulgaria* became a Chriſtian, and the Prince alſo by her means converted, the *Bulgarians* conſpired againſt him for this change of Religion. This diabolicall ſtedfaſtneſſe of theirs, provoked him to a true Chriſtian ſtedfaſtneſſe, till by Gods aſſiſtance and bleſſing, they were made to turne to him, but he turned not again to them. The *Athenians* impeached *Socrates* upon his life, for going about to innovat and change their Religion. But to ſet aſide natures light, there is not any of the primitive Churches, to which the Apoſtles wrote Epiſtles, but they were expreſſely warned either poſitively to ſtand faſt in the faith, to hold faſt their profeſſion, or negatively to beware of and to avoid falſe teachers, and not to be carried about with diverſe and ſtrange Doctrines. Now it muſt needs be, not only a truth, but a moſt ſpeciall and neceſſary truth, which the Apoſtles thought fit, thus to preſſe upon the Churches in all their Epiſtles written to them. See *Rom:* 16. 17, 18. 1 *Cor:* 16. 13. 2 *Cor:* 11: 3, 4. *Gal:* 1 6, 8. *Eph:* 4. 14. *Phil:* 3. 2. 18. *Col:* 2. 6. 7, 8. 2 *Theſſ.* 2. 2. 3. *Hebr.* 10. 23 and 13. 9. *Iames* 5. 19, 20. 2 *Pet.* 2. 1, 2, 3. and 3. 16, 17, 18. 1 *Ioh.* 4. 1. *Iude ep: verſ:* 3. 4. All theſe Texts are full and plain, as to this point which I ſpeak to, and in that reſpect moſt worthie of our frequent thoughts and obſervations, eſpecially at ſuch a time when this corner of the world is ſo full of new and ſtrange Doctrines.

As for the reaſons, take theſe. 1. If we be not ſtedfaſt and unmoveable in the profeſſion of our faith, we fruſtrat (as to us) the end for which the Scriptures were written. *Luke* gives this reaſon

ſon to his *Theophilus*, why he wrote the ſtory of Chriſts birth, life and death. *That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed*, Luke. 1. 4. When *Peter* hath mentioned the voice which came from heaven concerning Chriſt, hee addeth the certainty of the Scripture as a greater certainty. *We have alſo a more ſure word of propheſie, whereunto ye doe well that ye take heed, as unto a light that ſhineth in a dark place*, 2. *Pet.* 1. 19. A voice from heaven might ſooner deceive us, then the written word of God. 2. To maintaine and profeſſe the true Doctrine, and the true faith is by all proteſtant orthodoxe writers made one, (yea the principall) marke of a true viſible Church. Chriſt himſelf, *Joh.* 10. 4, 5. gives us this mark of his ſheep, *the ſheep follow him* (their ſhepherd) *for they know his voice, and a ſtranger will they not follow, for they know not the voice of ſtrangers.* 3. If once we forſake the way of truth, and goe into an erroneous way, woe ſhall not know where to finde our paths, we ſhall wander from mountain to hill, & forget our reſting place. As one wave comes after another, ſo doth one error come after another. As a canker ſpreadeth, ſo doth error, 2. *Tim.* 2. 17, *Evill men and ſeducers, ſhall waxe worſe and worſe, deceiving and being deceived*, 2 *Tim.* 3. 13. Which hath made ſome, and I hope will make more, who were too inclinable to the new Doctrine and practiſes of Sectaries at firſt, now to fall off from them, when *they increaſe unto more ungodlineſſe*, & unto more errour, and there is no end, one error breedeth a hundreth, and a hundreth will breed ten thouſand. What was it that made ſo many fall off from the Prelats, who once joyned with them? Was it not, becauſe they were growing from the old ceremonies to many new ones, and each year almoſt, brought in ſome new ſuperſtition, and from Popiſh rites, they grew to Popiſh doctrines? 4. If we waver and be led about with diverſe and ſtrange doctrines, then the propheſies which have gone before of the true Church, ſhall not

be

be made good in us. It was promiſed concerning the Church and kingdome of Chriſt, *Iſa.* 32. 4, 5. The heart alſo of the raſh, ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly, the vile perſon ſhall be no more called liberall, &c. that is thoſe who ſimply and raſhly were led about with every winde of Doctrine, ſhall be ſo wiſe and knowing, as to diſtinguiſh between truth and error, between vertue and vice, and call each thing by its right name. So, *Iſa.* 33. 6. And wiſedome and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation. 5. Inſtability and forſaking the way of Truth, maks us loſſe much that we had gained, 2 *ep.* of *John*, *verſ.* 8. all the comfort we enjoyed, all the good that ever our ſouls received of ſuch a Truth, ſuch a cauſe, ſuch a miniſtery, all that ever we did or ſpake or ſuffered for the Truth, all this we loſſe when we turn aſide after an erroneous way. 6. It greatly hindereth our ſpirituall comfort and contentment, *Col:* 2, 2. To be knit together in love, is one mean, and to have all riches of the full aſſurance of underſtanding to the acknowledgement of Goſpel truths, is another mean, by which the Apoſtle wiſheth the hearts of Chriſtians to be comforted. It addeth much to *Pauls* comfort that he could ſay, *I have kept the Faith, henceforth there is laid up for me a crown, &c. 2 Tim.* 4. 7. 8. 7. We run a great hazard of our ſoules and our ſalvation, when we turn aſide from truth to error. It is ſaid of the unſtable, that they wreſt the Scriptures *unto their own deſtruction*, 2 *Pet:* 3. 16. Like a man fallen into quick ſands, the more he wreſtles out, the more he ſinks. When the Apoſtle hath ſpoken of Chriſts purchaſing of our reconciliation, juſtification and ſanctification, he addeth an If, *Col:* 1. 23: If ye continue in the faith grounded & ſetled and be not moved away from the hope of the Goſpel which ye have heard. Not that our perſevering in the true faith was a condition in Chriſts purchaſing of theſe bleſſings, but it is a condition without

out which we cannot possesse & enjoy what Christ hath purchased; that is, he that falls away from the true Doctrine of the Gospel, proves himself to have no part of the benefits of Christ.

Some errors are in their own nature damnable and inconsistent with the state of grace, or a fellowship with God; 2 *Pet:* 2.1. So 2 *ep. John v.* 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. Sure it may be said, of *Arrians, Socinians, Papists, Libertines*, they have not God, because they abide not in the doctrine of Christ, so *Gal:* 5.4. Other errors there are, of which I may say, whatsoever they are comparatively, impenitency and continuing in them, doth condemne: whence it is that the Apostle *James* reckoneth him who erres from the truth, to be in a way of death and danger of damnation; *Ja* 5.19.20.

Now the preservatives against Wavering, and helps to stedfastnesse in the Faith, are these: 1. Grow in knowledge and circumspection; be not simple as Children in understanding. There is *a slight of men and cunning craftinesse whereby they lye in wait to deceive:* So speaks the Apostle of these that spread diverse and strange Doctrines, *Eph:* 4.14. and *Rom* 16.18. he warnes us that they do *by good words and fair speaches deceive the hearts of the simple.* Thou hast therefore need of the wisedom of the serpent that thou be not deceived, as well as of the simplicity of the Dove, that thou be not a deceiver, *Phil:* 1.9. 10. Do not rashly ingage into any new opinion, much lesse into the spreading of it. With the welladvised is wisedome: *Pythagoras* would have us Schollers only to hear, and not to speak for five years. Be swift to hear but not to speak or ingage. *Prove all things*, and when thou hast proved, then be sure *to hold fast that which is good*, 1 *Thess.* 5.21. *Mat:* 7.15.17. There was never an Heresie yet broached, but under some faire plausible pretence; *beguiling unstable souls*, as *Peter* speaks, 2 *Pet.* 2.14. *Pro:* 14.15. *The simple believeth every word.* Be not like the two hundreth

dreth that *went in the ſimplicity of their hearts* after *Abſalom* in his rebellion, not knowing any thing, but that he was to pay his vow in *Hebron*, 2 *Sam.* 15. 11. 2. Grow in grace and holyneſſe, and the love of the truth, for the ſtability of the minde in the truth, and the ſtability of the heart in grace, go hand in hand together, *Heb.* 13. 9. *Davids* rule is good, *Pſ.* 24. 12. *What man is he that feareth the Lord, him ſhall he teach in the way that he ſhall chuſe.* Which is alſo Chriſts rule, *Joh.* 7. 17. If any man will do his will he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf. See alſo *Deut.* 11. 13, 16. *Eliſha* healed the unwholeſome waters of *Jericho* by caſting ſalt into the fountain, 2, *Kings* 2. 21, ſo muſt the bitter ſtreams of pernicious errors bee healed by geting the ſalt of mortification, and true ſanctifying grace in the fountain.

3 Be ſure to cleave to thy faithfull and ſound teachers, the ſheep that followes the ſhepherd, are beſt keeped from the Wolfe, I finde the exhortation to ſtability in the faith, joyned with the fruitfull labours of faithfull Teachers, *Phil.* 3. 16. 17. *Heb.* 13. 7, 9. So the Apoſtle *Eph.* 4. from the work of the Miniſtry *verſe* 11. 12, 13. draweth this conſequence *v.* 14. *That we henceforth be no more Children toſſed to and fro, and carried about with every winde of Doctrine.* The *Galatians* were eaſily ſeduced, als ſoon as they were made to diſguſt *Paul.*

4 Watch and be vigilant againſt the firſt beginnings of declining, againſt the firſt ſeeds of error, *Gal.* 5. 9. It was *while men ſlept*, that the enemy came and ſowed tears among the Wheat, and when he had done, went his way, *Mat.* 13. 25. Therefore *watch ye, ſtand faſt in the faith*, 1 *Cor.* 16, 13. go hand in hand together. 5. Avoid and withdraw from the Authors and ſpreaders of Hereſies and dangerous errors, *Rom.* 16. 17. 1 *Tim.* 6, 5. 2. *epiſt. John*, 10. 11. *Phil.* 3. 2. He that would be godly ſhould not uſe ungodly company, and he that would be Orthodox ſhould not uſe Hereticall company, unleſſe he have

ſome good hopes to convert ſome who have erred from the truth, and come into their company only for that end, *Ja.* 5. 19, 20. I remember *Chryſoſtome* in diverſe places warneth his hearers how much they indangered their ſoules by going into the Jewiſh ſynagogues, and there was a great zeale in the Ancient Church to keep Chriſtians that were Orthodox from the Aſſemblies and companie of Hereticks. 6. Get Church Diſcipline eſtabliſhed & duely exerciſed, which is ordained to purge the Church from falſe Doctrine. *Rev.* 2. 14. 20. 7. *Leane not to thy own underſtanding, and be not wiſe in thine owne eyes, Prov.* 3. 5. 7. Let reaſon be brought in captivity to the obedience of Chriſt, 2 *Cor.* 10, 5. That which made the *Antitrinitarians* and *Sacinians* fall away from the belief of the Trinity of perſons in the godhead, and of the union of the two natures of God and Man in the perſon of Chriſt, was becauſe their reaſon could not comprehend theſe articles: which is the ground of their opinion profeſſed by themſelves. When I ſpeak of Captivating reaſon, I do not mean implicite faith: the eyes of my underſtanding muſt be ſo far opened by the holy Ghoſt, that I may know ſuch an article is held forth in Scripture to be believed, and therefore I doe believe that it is, though my reaſon cannot comprehend how it is. 8. Count thy coſt, and be well reſolved before hand what it will coſt thee to be a Diſciple of Chriſt, to be a conſtant profeſſor of the Truth. *Luk.* 14. 26. to *verſ.* 34. *Act* 14. 22. *Confirming the ſouls of the Diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the Kingdome of God.* This is furer then to confirme our ſelves with the hopes of a golden age of proſperity in which we ſhall feel no affliction. 9. Search the Scriptures, *Joh* 5. 39, *Act.* 17. 11. Do not take upon truſt new Lights from any man, be he never ſo eminent for parts or for grace, but to the law and the Teſtimony.

The upſhot of all is that we ought to hold faſt the profeſſi-

on.

on of our faith without wavering, and be stedfast and even unmoveable in the truth, and not to give place to the adversaries, no not for an houre, *Gal:* 2,4,5. I do not mean pertinacy in the least error, nor a vain presumptuous overweening conceit of our knowledge, to make us despise any Light which others may give us from Scripture: Pertinacy is an evill upon the one hand, and to be too tenacious of our own opinions. But that κενότης, and κυμότης, that Levity, inconstancy, wavering, Scepticisme is an evill upon the other hand, 2 *Thess:* 2,2, *be not soone shaken in minde, &c.* And this is the Epidemicall disease of the Sectaries of this time, which I have now been labouring to cure, their word is *yea and nay*, and not unlike to that which *Salust* objected to *Cicero*, that he said one thing sitting, another thing standing, yet it may be sometimes observed that these who are the greatest *Sceptiks* and *Pyrrhonians* in reference to the common and received tenents, are the most pertinacious and tenacious in Tenents invented by themselves. I have read it observed of *Socinus*, that as he set at nought Fathers, counsels, and the whole current of ancient and moderne interpreters of Scripture, so vain glory made him to maintaine stiffely and tenaciously any opinion or invention of his owne, as if he had been infallible, men are sooner drawne from truth then from error. Some are unstable in the truth, and unstable in error too, you may finde among them *annuas atque menstruas fides* (to use *Hilaries* phrase) they are of a new faith, and a new religion, every year, if not every Moneth. Remember *Reubens* reproach, *Gen*, 49. 4. unstable as water, thou shall not excell. One sort of the *Sectaries* there is indeed, which will not ingage to hold any thing, but are known by believing nothing, these passe now under the name of Seekers: yet if one of the ancient Fathers, or of the Reformers themselves who lived an hundreth years agoe, were now alive, they could tell us that these Seekers were in their dayes called Atheists, and indeed what

other name is due to these Nullifidians who are of no Religion?

CHAP. XII.

Whether a sound heart and an unsound head can consist together, & vice versa? or whether truth and holyneſſe be not inſeparable companions.

IS one of the greateſt objections against the suppreſſing and punishing of Hereſies, errors and Schiſmes. To say they, this is a perſecuting of thoſe that are godly, this is a wound to Piety, and the power of godlyneſſe. I do not denie but there may be, and is true piety in many who are somewhat infected with the leaven of falſe Doctrine, & live in some erroneous opinion, I dare not appropriat the name of the godly party to thoſe who are free from any of the errors of the times: thoſe that are truely godly may in diverſe things differ in opinion, every error is not inconſiſtant with holyneſſe, yet every error doth *pro tanto*, and proportionably, retard, hinder, and prejudge holynes, and although the Devill ſow his tares among Chriſts wheat (I mean in the ſame perſons als well as in the ſame Church) yet who will ſay that a field of wheat is nothing the worſe of the tares, for then to what end did the enemy watch an opportunity of that malicious hoſtile act, to ſow the tares among the wheat? 2. Dangerous and damnable errors can no otherwiſe conſiſt with true grace, then dangerous and damnable ſins, and this I will hold as a good rule in practicall Divinity, that as the want of true piety maks a perſon (if tempted) apt to be infected with error; ſo error of judgement, if continued in, doth not only hinder growing, but maks a dangerous decreaſing

and

and falling short in true piety, or thus, the stability of the mind and judgement in the faith of the Gospel, and in the true reformed religion and the stability of the heart in grace, and true piety; stand or fall together; flourish or fade away together, lodge or flit together, live or die together.

First of all (to make good what I assert) let it be well observed that the Scripture finds out the roots of Heresies and errors in the corrupt hearts of men, in some raigning unmortified lust, an unstable Heart maks an unstable Head, and a corrupt affection maks a corrupt Judgement. This may appeare in the generall from *Gal.* 5. 20. where Heresies are reckoned among the works of the flesh, *Col.* 2, 18, where a superstitious minde is called a fleshly minde; 1 *Tim.* 1. 19. where faith is compared to a precious Treasure caried in a ship; a good conscience to the ship that caries it, the losse of the ship is the losse of the loadning. 2 *Tim.* 3. 6. 2 *Thes.* 2. 10. 11, 12. *Gal.* 6. 12. 2 *Tim.* 4. 3. 1 *Joh.* 2. 19. It is therefore a good argument that protestant writers have used against the Popes infallibility. The Pope hath been and may be impious, prophane, sensuall, carnall, proud, covetous. Therefore he may dangerously erre in his inditement, and decrees. Some have derived the originall of all the Popish errors from ambition and avarice, or (as others) from the Cardinalls caps, and the Monks bellies.

The Apostle *John* reduceth all the cares, courses, studies, endeavours, opinions or practises, of the Children of this world, to one of these three, 1 *Joh.* 2, 16. the lust of the flesh, peculiarly so called, uncleanesse, wantonnesse, gluttony, drunkennesse. *The lust of the eyes*, when the soule is catched with something from without in the world which tempteth, such a thing is goodly to the eye, it encreth in upon the soul by the senses, riches, houses, lands, brave apparell, ornaments, &c. *The pride of life*, so called, because where Pride raignes, a man will als soon quite his life, as that thing which his proud

spirit

Spirit loves, he had rather be dead before he get not his pride ſatisfied, ſo that his pride and his life are all one to him, and as it were things convertible.

You ſhall find many who have embraced new and erroneous wayes, have been led away with the luſt of the fleſh, *Rom.* 16, 18. *Philip.* 3: 19. 2 *Pet.* 2, 13, 14, 18. *Numb.* 25. 1, 2, 3. 1 *Kings* 11. 1. 4, 5. It was the ſenſuall pleaſantneſſe of the groves, and high places which mad the Jews in ſo much love with them, that even in the times of Reformation, yet the people ſtill ſacrificed in the high places. The luſt of the eyes hath drawn away others from the way of truth, and from the true Faith, 2 *Pet.* 2. 3. 1 *Tim.* 6. 9, 10. *Luke* 16. 4. *Tit.* 1. 11. 1 *Tim.* 6. 5, theſe count gain to be godlyneſſe, and have mens perſons in admiration for advantage. They will no longer adhere to the profeſſion of the Truth then they may enjoy the world withall, 2 *Tim.* 4: 10. Such a one was that *Eccebolius*, who under *Conſtantius* ſeemed to be a preciſe Chriſtian, but afterwards under *Julian* the Apoſtate, he fell away and became a Pagan, yet after all this turned Chriſtian again under the next Chriſtian Emperour.

The pride of life hath corrupted the judgement of others, and perverted them in the way of Religion, it was the love of preheminence which perverted *Diotrephes*, 3 *Jo.* 3, 9. 10. It was pride which made *Coreth*, *Dathan* and *Abiram* cry down the Magiſtracie of *Moſes*, and the prieſthood of *Aaron*, and cry up the whole congregation as holy, it was the love of a crown that made *Jeroboam* ſet up his Calves, and make another Altar, and other prieſts, and erect that independent Church of his, which ſhould not go up with their hard caſes to the *Sanhedrin* at Jeruſalem. *Henry* the fourth of France, who was once a Proteſtant, changed his Religion for the ſame cauſe, that he might get a Crown: So did *Julian* the Apoſtate once a Chriſtian, *Porphyrius* forſook the Chriſtians, that he might be the better

avenged

avenged upon some Christian in *Cæsarea* of *Palestina*, who had done him a wrong, yea there is an innate pryd in all men by nature against Jesus Christ, *Psal.* 2. 3. *Luke* 19. 14. Which pryd must be mortified, 2 *Cor:* 10. 5.

Secondly, there is a reciprocall influence, as of the will and affections, upon the understanding; so of the understanding upon the will and affections, the will determines the understanding, *quo ad exercitium*, but the understanding determines the will, *quo ad specificationem actus*, that is; the will applyes the understanding unto, or hindereth it from the discerning of good, and evill; yet the will it selfe hath not light in it selfe, but is guided by the light of the understanding; wherefore, as the raine makes vapoures, and the vapoures make raine, so a bad understanding, makes a bad will, and a bad will: makes a bad understanding, if the eye be single, the body is full of light, *Matth.* 6. 22. which makes good what the Schoolmen tells us, that *bonitas voluntatis dependet à rectâ ratione velut regula*, the goodnesse of the will depends on right reason as its rule. See *Aquinas*, *qu:* 2a. *quest*, 19. *Art:* 3. and the *Commentators* upon that place. 'Tis to be observed, that sometimes the Scripture speaketh of an error of the judgment concerning the faith, as a fountaine and cause of ungodlinesse, prophannesse, Atheisme, 2 *Tim:* 2. 16, 17, 18, 19. *Gal:* 5. 4. 2 *Epist:* of *John* 9. as contrarie wise, there is a Light and knowledge, which preserveth from sin and ungodlinesse, and leadeth the soul in wayes of holynesse and obedience, *Psal:* 9. 10. and 119. 33. 34. *Iohn* 17. 17. If the knowledge of God, of his Christ, and of his Word, and Will, and Name, and statutes preserve us from sinne, and lead us in the wayes of obedience, then by the rule of contraries, error of judgement in these things, will insnare us in sinne and wickednesse, for instance, an error concerning God; whether father, *Ioh.* 15. 21. sonne 1 *Cor:* 2. 8. 1 *Ioh:* 2. 23. 2 *Epist: vers:* 9. or holy Ghost, *Ioh:* 14. 17.

Thirdly, as the infection of ſinne ſpreadeth it ſelf, throughout the whole ſoule, and all the faculties and powers thereof, ſo doth the worke of the Spirit of God. Wee finde light and holineſſe, 1 *Pet.* 2.9. joyned together like the *Vrim* and *Thummim.* See alſo 1 *Theſ.* 5.23. here is both Soul and Spirit ſanctified, which two are plainly diſtinguiſhed, *Heb.* 4.12. The word of God is ſo quick and powerfull, as that it pierceth even to the dividing aſunder of the Soul and Spirit, if either the intellectuals be not ſound, or if the vitals and animals bee not right, the word will finde it out. A well meaning pious ſoul; a good heart and affection, which perhaps, a perſon may ſit down ſatisfied with, will not excuſe a corrupt minde, an erroneous ſpirit; neither will a ſound and orthodox judgement excuſe a corrupt heart, and inordinat affections: *Ariſtotle* himſelf could diſtinguiſh Art and knowledge from vertue, becauſe the moſt excellent intellectuals, cannot make a man ſo much as morally vertuous, without the practiſe and exerciſe of vertue. Both ſoul and ſpirit, both the inferior and ſuperior part of the ſoule, muſt be ſanctified. Reaſon is as the helme, the affections as the ſailes, let the helme bee ſtirred never ſo right, if the winde either blow not at all, or blow croſſe in the ſailes, the ſhip makes no ſpeed in her way, let the winde blow never ſo faire, and fill all the ſailes, yet if the helme be off its hingers, or be not rightly ſtirred, the ſhip may quickly run upon a rock, or run a ſhore where 'its not ſaife: ſo he that hath a ſound judgement without good affections, cannot move heaven ward. He that hath good affections, without a ſound judgement, will make more haſte than good ſpeed: Reaſon is as the riders affections as a nimble horſe, a man is but in an ill taking, if either this rider miſtake his way, or the horſe run away with him out of the way, having no raines to governe him, or if the horſe be lame and cannot ride.

Fourthly, conſider what the Apoſtle ſaith, 2 *Tim.* 3.16. 17. He

17. He tels us of foure ends and uſes of Scripture, the firſt two are commonly referred to doctrinals, the laſt two to practicalls, the Scripture is profitable for Doctrine, for reproof, for correction, for inſtruction, *in righteouſneſſe, that the man of God may bee perfect, throughly furniſhed unto all good works.* If any of theſe be wanting, a Chriſtian is not perfect, ſo much as in the perfection of parts. He is but halfe a Chriſtian, who is an orthodox beleever, if he be not practicall alſo: and he is but halfe a Chriſtian who is practicall, if he bee not an orthodox beleever. Theſe ends of Scripture do not conſiſt, nor ſtand ſure one without another.

Fifthly, to bee led into all truth, and preſerved from error, is a work of the ſpirit of truth, and this ſpirit of the truth is the Comforter, and the ſpirit of ſanctification, which ſpirit the Mediator prayeth the Father to give unto thoſe that are his, *Ioh.* 14. 16, 17. and 16. 13, 14. 1 *Ioh.* 2. 27. no promiſe of being led into all truth, but to thoſe that receave the anoynting of the holy Ghoſt. *Iſa.* 54. 13. *Pſal.* 25. 12.

Sixthly, by how much a man falls from the truth, by ſo much he falls from grace, and by how much a man falls from grace, by ſo much he falls from the truth, for ſtability in the ſtate of grace, dependeth in a manner upon ſtability in the truth, for proof whereof mark three *Iſs*, Chriſts, *Ioh.* 8. 31. Pauls, *Col.* 1. 23. *Iohnes*, 1 *Ioh.* 2. 34. Again, ſtability in the truth, dependeth upon ſtability in grace: For proof whereof, marke a fourth *If*, 1 *Ioh.* 2. 19. Theſe Scripturall *Iſs* have much in them, and ſhould make us very cautious and headfull, that we do not ſo farre deceave our ſelves, as to divide what God hath joyned together, a ſound head and a ſound heart, *Chryſoſtome* exhorteth his hearers, to joyn Chriſtian vertues, and purity of doctrines together, for ſaith he, *it profiteth us nothing to be orthodox, if the life be vitiated: as upon the other part, a uncorrupt life profiteth nothing without ſoundneſſe of faith, licenti-* De verbis Apoſt. Ser. 24.

ouſneſſe of judgement in Doctrines, will certainly introduce licentiouſneſſe of heart and life, in practicalls. *Arminius* himſelf (although many of his followers have cryed up, *Septiciſme* in Religion,) could ſay that different doctrines produce in a people, a dubitation, or heſitation concerning Religion, that this doubting of the truth produceth, deſpairing to finde the truth, and thence followes *Atheiſme* and *Epicuriſme*, yet when Hereſies and falſe Doctrines introduce *Atheiſme* & *Epicuriſme*, they do but diſcover thoſe roots of bitternes which were before in the heart. Therefore as Chriſt tells thoſe Jews that beleeved on him, if they continue not in his word, they are not his diſciples indeed, *Ioh:* 8. 31. ſo the Apoſtle *Iohn* gives this reaſon, why *Simon Magus*, *Hymeneus*, *Alexander*, *Philetus*, *Menander*, *Carpocrates*, *Baſilides*, *Ebion*, *Cerinthus*, and ſuch like, went out and ſeparated from the Church, and from the profeſſion of the truth, becauſe faith he, they were not of us, meaning, in reſpect of lively faith; true grace and regeneration, therefore they went out from us, 1 *Ioh:* 2. 19. which Text in *Iohn*, *Hierome* in the cloſe of his firſt book upon *Ieremiah*, applyes to Hereticks in this reſpect, when they fall away openly, they doe but ſhew thoſe very idols of their hearts, which in their inward parts they worſhipped before.

Orat. de compon. relig: diſſidio.

I will adde a feventh reaſon, look how the Scripture diſtinguiſheth the Elect from thoſe who are of an ungodly life, in the ſame manner it diſtinguiſheth them who are of an erroneous beleif, 1 *Cor:* 11. 19. the Apoſtle. 2 *Theſ:* 2. 10, 11. tells us that theſe who periſh, beleeve a lie: *i. e.* an error pretending to be a truth, but *verſ:* 13. he gives thanks for the beleeving Theſſalonians, *becauſe God had choſen them to ſalvation, through ſanctification of the ſpirit, and beleif of the truth*: ſo that they who beleeve not the truth, are no more elected, then the unſanctified. Our Saviour, *Mat:* 24. 24. intimateth, that it is impoſſible that the Elect ſhould be deceaved by falſe prophets,

that

that is, in the same sense, as he that is borne of God, doth not commit sin, 1 *Ioh*: 3. 9. Christ characterizeth his true disciples, and distinguisheth them from others, not onely by obedience and a good life, *Matt*: 7. 17. 24. and 25, 35. *Ioh*: 13. 35. but also by light in the eye of the understanding, *Matth* 6. 22. 23. with *Ephes* 1. 17. 18. by continuing in his word, *Ioh*: 8. 31. by knowing his voice, and fleeing from a stranger, *Ioh*: 10. 4. 5. I hope I have abundantly proved what I undertook, and so I conclude that he said right, who compared truth to the teacher, holinesse and righteousnesse to the ruling Elders: I adde where Heresie is the teacher, ungodlynesse and unrighteousnesse, are the ruling Elders, a holy Hereticke is a *Chimera*, and a prophane person, beleeving aright is another.

But here peradventure some will think, that the great objection lyes, may not a prophane person have a sound or orthodox judgement in all controverted truthes? May not a man understand all mysteries and all knowledge, who yet hath no love, nor true sanctification? 1 *Cor*: 13. 2. May not a person hold fast the profession of the true faith without wavering, whose heart notwithstanding, is not right with God nor stedfast in his Covenant?

I answer first, where there is but a forme of godlynesse, there is but a forme of knowledge, μορφωσις is a word no where used by the holy Ghost, but in two places, a forme of knowledge, *Rom*: 2. 20. and a forme of godlinesse, 2 *Tim*. 3. 5. It is not the true and reall forme, either of knowledge or godlinesse, which as they have a true matter, so a true forme. He saith not μορφωσιν (which had been the proper word for a true forme,) but μορφωσιν *speciem scientiæ, speciem pietatis*. If wee have respect to the notation of the word, 'tis a formation or forming, I may call it a forming without mattering, so that the forme of knowledge, more then which an ungodly man hath not, but hee never so learned, hath not the truth substance, and reality of knowledge,

Theophilact ſaith, ſome underſtand it to be the image, and falſe reſemblance of knowledge, ſo *Heſychius* and *Suydas* underſtand μορφωσις, to be αγνων an image of a thing.

Secondly, there is no ſinfullneſſe in the will and affections without ſome error in the underſtanding, all luſts which, a naturall man lives in, are luſts of Ignorance, 1 *Pet*, 1. 14. the ſins of the people are called the errors of the people, *Heb*: 9, 7: and the wicked perſon is the foole in the Proverbs, the naturall man receives not the things of the Spirit of God, and what is the reaſon, becauſe they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned, 1 *Cor*: 2, 14. the world cannot receive the ſpirit of Truth, becauſe it knoweth him not, *Joh*: 14, 17. The Popiſh Doctrines of free will, of Juſtification by works, of meat, of implicite Faith, of believing the Scriptures becauſe the Church receiveth them, (& what marvel that they do ſo whoſe eyes are not opened to ſee the Sun beame of Divine light in the Scripture it ſelf, which is Spiritually diſcerned.) Of the Sacraments conferring of Grace, and the like, alſo the Socinian tenents that a man is not bound to believe any Article of Faith, nor any interpretation of Scripture, except it agree with his reaſon, that Paſtors and Miniſters of the word have not now any diſtinguiſhing ſacred vocation, authorizing them to be the Ambaſſadours of Chriſt, to preach and miniſter the Sacraments more nor other Chriſtians (which is alſo maintained by a late *Eraſtian* writer in the Netherlands.) Theſe and the like errors profeſſed and maintained by them, what are they but ſo many legible commentaries and manifeſt interpretations of thoſe corrupt and erroneous principles, which are lurking and ſecretly ſeated in the judgements and underſtandings of naturall and unregenerated perſons, als well learned as unlearned: theſe Hereticks do but bring foorth to the light of the Sun, what is hid within the mynds of other unregenerat perſons,

as in

as in ſo many dark dungeons: The like I ſay of the *Arminian* Doctrine of univerſall grace, and univerſall atonement by Chriſts death. And of Originall ſin, that it is not properly ſin, (which doctrines are common to many *Anabaptiſts*, with the *Arminians*,) the like I ſay alſo of the *Antinomian* doctrines, that Chriſt hath aboliſhed not only the curſe and rigour and compulſion, but the very rule it ſelf of the morall Law; ſo that they who are under the Covenant of Grace, are not bound to walk by that rule, that they ought not to repent and mourn for ſin, that God doth not afflict them for ſin, that Faith without the evidence of any marks, or fruits of Sanctification doth aſſure the ſoul of its intereſt in Chriſt, and what is that *ſcientia media* which the *Jeſuits* glory of as a new Light, but the very old error of naturall men, which looks upon things contingent as not decreed and determined by the will of God, and what is the *Eraſtian* way which oppugneth ſuſpenſion from the Lords Table, Excommunication, and all Church government. 5. What is it but a declaration or *manifeſto* of the proud imaginations of mens corruptions, which ſay within themſelves, *Let us break their bands aſunder, and caſt away their cords from us: And ye take too much upon you* Moſes *and* Aaron, *ſeeing all the congregation are holy every one of them, and the Lord is among them.* I conclude this point, every naturall man hath in his heart, ſomewhat of Popery, ſomewhat of *Socinianiſme*, ſomewhat of *Arminianiſme*, ſomewhat of *Anabaptiſme*, ſomewhat of *Antinomianiſme*, ſomewhat of *Eraſtianiſme*, (and I cannot but adde) ſomewhat of Independency too, ſo farre as it pleadeth for more liberty then Chriſt hath allowed, and if every man hath a Pope in his belly, as *Luther* ſaid, then every man hath an Independent in his belly, (for the Pope is the greateſt Independent in the world) and tis naturall (I think) to every man to deſire to be judged by no man.

Thirdly, when an unregenerat or unſanctified perſon holds

faſt the profeſſion of the Faith, take heed it be not, becauſe he is not yet tempted, nor put to it in that thing which is the idol of his heart, let him bee brought to this, either to quite the truth and the faith, or to quite what is deareſt to him in the world, and ſee what he will doe in that caſe. His fruit is but ſuch as growes upon the ſtony ground, but ſtay till the Sun of perſecution ariſe and ſcorch him.

I have the more fully and ſtrongly aſſerted the inconſiſtencie of Hereſie, and holineſſe, as likewiſe of ſound beleeving, and prophane living, and have ſhewed the joynt fading or flouriſhing of true grace and true holyneſſe, that this being demonſtrated and laid down for a ſure principle, may lead us to many practicall and uſefull concluſions and corrolaries which I will onely here point at,

Firſt, it cuts off the exception of thoſe who cry out againſt the cenſuring, ſuppreſſing and puniſhing of Hereticks by the Chriſtian Magiſtrate, as if this were a perſecuting of pietie or pious perſons, when it is indeed a ſuppreſſing of a work of the fleſh (for Hereſie is no other, *Gal.* 5. 20.) and of that which is either the cauſe or effect, either the uſher or page of ſome impiety.

Secondly, it confuteth that moſt pernicious and curſed opinion, that if a man live well, he may be ſaved in any Religion or any Faith. *Socinus* did hold, that all, whether *Lutherans*, or *Calviniſts*, or *Anabaptiſts*, or *Arians*, ſo that they live well, ſhall be ſaved (as hath been obſerved) he was a follwer of *Mahomet*, for *Machomet* having compyled his *Alcoran*, partly out of the Jewiſh, and partly out of the Chriſtian Tenents, and made it an hotch potch out of both, that he might conciliat favour unto it among both, hee held that every one who lives well, whether Jew or Chriſtian ſhal be ſaved, he that holds a man may be ſaved what ever he beleeve, may with as much truth hold that a man may be ſaved what ever he doe, or however he live.

Vide *Orat. in aud. Abrah: Calovii. Anno. 1643.*

Thirdly,

Thirdly, it stoppeth the mouthes of Hereticks and Sectaries, who call themselves the godly party, *Arrius*, *Photinus*, *Socinus*, *Arminius*, and generally the chief *Heresiarches*, which ever rose up in the Church, have been cryed up by their followers, for men of extraordinary piety, as well as parts, all are not sheep that comes in sheeps cloathing, a false Prophet is a wolfe in sheeps cloathing, *Math.* 7. 15. but it is added, ye shall know them by their fruits, mark *by their fruits*, not by their green leaves, nor faire flourishes, let them pretend what they will, we must beleeve the word of the Lord, that one of the marks of those who are approved, is to hold fast Gospell truths against Heresies, 1 *Cor.* 11. 19. and by the rules of contraries, those infected with Heresie, are made manifest, not to be approved. If that which I have formerly asserted and cleared from Scripture be a truth, as most certainly it is, then it is no truth, but a most dangerous and grace-destroying doctrine which some hold: 1. *viz.* That it is to be much questioned; whether any opinions or Heresies (as they are called) be absolutly inconsistent with beleeving in Jesus Christ (and so damnable, that is, accompanied with eternall damnation) *but only that which is formerlie contradictorie to such a beleeving*. This writer (who is one of the fomenters of the *Scepticisme* of this time) makes much question, whether any error or Heresie be damnable, which doth not formally contradict this proposition, that whosoever beleeves in Jesus Christ shall not perish, but have everlasting life, but I have shewed elsewhere that Heresies denying the God-head of Jesus Christ, are accompanied with damnation (and no marvell) for whosoever beleeveth in Christ, and yet beleeveth not him to be eternall God, doth but believe in a creature, and no creature can redeem us from hell, nor satisfie infinite justice, so are the Heresies concerning justification (which hold that something besides Christs righteousnesse, whither our faith, or works is imputed

Mr. J. Goodwin Hagiomastix sect: 634. 65.

to us to juſtification) damnable, if continued in, *Gal.* 5. 4. that if by damnable Hereſies we mean, ſuch errours as are of dangerous conſequence, and in this reſpect, juſtly and deeply condemnable, or cenſurable by men, *many who hold, and publicklie maintaine damnable Hereſies, in this ſenſe may have, yea, and ſome* (*as farre as men are able to diſcerne*, de facto) *have true grace and goodneſſe.* If he mean that ſuch have true grace and goodneſſe, in that ſenſe, as *David*, during the time of his continuing in the ſinne of adultery, or *Peter*, during the time of his denying Chriſt, had true grace and goodneſſe; that is, that ſuch doe not totally fall away from true grace, but have the ſeed of God abiding in them: then hee pleadeth no better, then as if one ſhould ſay, the ſin of adultery, the ſin of denying of Chriſt, are not damnable ſinnes, at leaſt, not inconſiſtent with true grace and goodneſſe, but if he will yeeld that errours of dangerous conſequence, which are juſtly and deeply condemnable, are inconſiſtent with true grace and goodneſſe in the ſame ſenſe, as groſſe ſinnes are inconſiſtent therewith; that is, that groſſe and condemnable errors are inconſiſtent with the ſoules growing, thriving, proſpering, & flouriſhing, yea, with any lively acting, and putting foorth of true grace, yea, that groſſe errors doe greatly and dangerouſly impare, abate, diminiſh, weaken, wound, hurt and blaſt true grace and goodneſſe, and doe extremly grieve, and in a great meaſure quench the ſpirit of grace: Then he muſt alſo grant, that to bear with, or wink at groſſe errors, is to bear with, or wink at ſuch things as are extremly prejudiciall, obſtructive, and impeditive to true grace and goodnes.

4. It is but an ignorant miſtake, and a dangerous ſoul deceaving preſumption, for a prophane looſe-liver, or for a cloſe immortified and rotten hearted hypocrite, to thinke or promiſe, that he will ſtand faſt in the faith, and hold faſt the truth without wavering. Whoſoever maketh ſhipwracke of a good conſcience, cannot but make ſhipwracke of faith too. Hee that is overcome

overcome of a sinne, may be overcome of an error too, when he is tempted in that which is the idol of his heart. Therefore let him who would have light from Christ, awake from his sinnes, *Eph.* 5. 14. Hee that hath not pious affections, and thinkes his orthodoxe judgement will make him stedfast in the faith, is as great a fool, as he that thinkes to ride without a horse, or a Captain that thinks to fight the enemy without souldiers, or a Mariner that thinks to make out his voyage when his ship wants sailes.

5. They that would have Church censures, put forth only upon Hereticks, Apostats, or such as are unsound in the faith, but not upon prophane livers in the Church (which was the error of *Erastus*, and before him, of the Princes and States of *Germany*, in the 100. Grievances, the Originall of which error, so farre as I can finde, was from the darknesse of Popery, for there was an opinion that the Pope might be deposed for Heresie, but not for a scandalous life which opinion *Æneas Sylvius, de gestis concilii Basil*, lib: 1. confuteth, they also upon the other hand, that would have the censure of excommunication put forth upon loose and scandalous livers within the Church, but not for those things, which the reformed Churches call Heresies. So (*Grotius annot:* on *Luke* 6. 22. and diverse *Arminians*, diverse also of the Sectaries in *England*.) These I say, both of the one and of the other opinion, do but separat those things which ought not, cannot be separated.

6. There is cause to set a part dayes of fasting and prayers, when Heresies and errors abound, as well as when prophanesse, and grosse wickednesse aboundeth in the lives of people, Christ doth in five of his Epistles to the Churches of *Asia* (to *Ephesus*, *Smyrna*, *Pergamos*, *Thyatyra*, *Philadelphia*) take notice of false Teachers, Sects, and erroneous Doctrines, commending the zeal in *Ephesus* against them, blaming those in *Pergamos* and *Thyatira*, for tollerating such amongst them, incoura-

ging thoſe in *Smyrna* and *Philadelphia*, by expreſſing his diſpleaſure againſt thoſe Sects. No mention of looſe and ſcandalous livers, diſtinguiſhed from the Sects in thoſe Churches. Either there were ſuch ſcandalous livers in thoſe Churches at that time, or not: If there were, then obſerve, Chriſt mentions not them, but the falſe Teachers and Sectaries, for although both are condemnable, yet he takes ſpeciall notice of ſcandals in Doctrine, and profeſſion, as being matters of the higheſt treaſon againſt him, and the moſt provoking ſinnes in a Church, as being alſo the more deceitfull, and ſecreet poyſon honeyed over with plauſible pretences, and therefore the more needing a diſcovery: If there were no ſuch ſcandalous and prophane livers in theſe Churches. Then note, that Chriſt will have a great controverſie againſt a Church, which hath falſe Doctrines, and pernitious Sects in it, although there were never a ſcandalous perſon more in it. There is therefore cauſe to faſt and pray, for which Chriſt makes a matter of controverſie againſt his Churches: If we have prayed away Popery, Prelacy; the old ſuperſtitious ceremonies, the Malignant Armies, *&c.* O let us cry mightily for this alſo, ſee if wee can pray away Hereſies, and pernitious Doctrines, Sects and Schiſmes.

7. We muſt turne away from, and avoid the fellowſhip of falſe Teachers, and the ſpreaders of dangerous Doctrines, not only that we may bee ſtedfaſt in the truth, but that our hearts may be eſtabliſhed with grace, for there are ſuch reaſons given in Scripture, for avoiding the company of that kinde of men, as highly concerne piety, *avoid them, becauſe they ſerve not Chriſt, but their owne bellies*, *Rom.* 16. 17, 18. from ſuch turne away, becauſe they are men of corrupt minds, ſuppoſing gaine to be godlineſſe, and their diſputings breed envy, ſtrife, railings, evil ſurmiſings, 1 *Tim.* 6. 4, 5. receave them not into your houſes, who bring not the Doctrine

drine of Christ, because such have not God, 2 *epist.* of *John vers.* 9. 10, 11.

8. Let no man think that opinions are free, more then practises, or that a man runnes no hazard of his salvation, by erroneous and hereticall opinions. Error of judgement, as well as wickednesse of practise, may bring death and destruction upon the soul, *Jam:* 5.19.20. 2 *Pet:* 2. 1. and 3. 16. *Gal.* 2.21. Hereticks as well as murderers and drunkards, are there excluded from the kingdome of heaven.

9. If thou wouldest keep thy head from erring, *bee sure to keep thy heart from erring*, Psal: 95. 10. *It is a people that do erre in their heart, and they have not known my wayes*, as thou desirest not to be a backslider in the profession of the true faith, be not a backslider in heart, *Prov.* 14. 14. If thou wouldest be preserved from erroneous opinions, pray for the mortification of thy corruptions, *Gal.* 5. 20. with 24.

10. If thou wouldest be firme and stable in the truth, thou must not onely have grace in the heart, but bee established in grace, *Heb.* 13. 9. Bee not carryed about with diverse and strange Doctrines, for it is a good thing that the heart (hee saith not have *grace*, but) be established βεβαιοῦσθαι in grace, *bee that is not established in the present truth*: i. e. in the truth of the times, proves himself (or otherwise makes himself) to bee unstable in grace. If ἀβέβαιος be ἀβέβηλος, if he that is no prophane one; be yet an unstable one, what doth it profite? It is plainly intimated to us, 1 *Pet:* 5. 8, 9. that such as are not stedfast in the faith, doe not resist Sathan, but are devoured by him, and 2 *Pet.* 1. 12. The Apostle thinks it not enough that Christians be established in the present truth, if they bee not also growing in grace, and making sure their calling and election, and adding one grace to another, *wherefore, saith he, I will not be negligent, to put you alwayes in remembrance of these things*, (to wit, which belong to the establishing of the heart in grace)

though yee know them, and bee eſtabliſhed in the preſent truth.

Now that the heart may be eſtabliſhed in grace, (and ſo alſo in the truth,) let us endeavour to walk alwayes, as under the eye of God, *Pſal.* 16. 8. *Heb.* 11 27. to improve the promiſes, and reſt upon Chriſt for ſtability of heart, 1 *Cor.* 1. 8. for he is our wiſdome and ſanctification, as well as righteouſneſſe and redemption, *ibid. verſ.* 30. Let us intertaine the Spirit of grace, and not grieve him, nor quench him, for by the Spirit of the Lord are we upholden, ſtabliſhed, ſtrengthened, *Pſal.* 51. 11, 12. *Eph.* 3. 16.

11. When it comes to a time of tryall, and to the ſifting of the whole houſe of Iſrael, as corne is ſifted in a ſive, *Amos* 9. 9. they onely are made manifeſt to be approved, in whom there is both ſanctification of the Spirit, and beliefe of the truth, both true piety, and ſound judgement, if either of theſe be found wanting, bee ſure the other is wanting too; what ever ſhew there may be to the contrary. There is a Text, 1 *Cor.* 11. 19. worthy to bee much and often thought upon in theſe dayes; *For there muſt be Hereſies,* (*or Sects*) *among you, that they which are approved, may be made manifeſt among you:* of which Text more anone. Now then for as much as the Church is ſometimes tried by Hereſies, ſometimes by perſecutions, ſometimes by both, ſometimes by other tentations, and for our part, we know not what further tryalls we muſt endure, before this work be at an end, or before we go off the ſtage. As we deſire to hold out in a time of tryall, let us hold faſt truth and holineſſe together, and caſt away from us whatſoever maketh us to offend, whether it be the right eye of an erroneous opinion, or the right hand of a ſinfull will, or the right foot of a carnall affection.

CHAP.

CHAP. XIII.

Whether conſcionable Chriſtians and ſuch as love the power and practice of piety, can without defiling their conſcience, or without a deſtructive wounding of the power of godlineſſe, embrace and hold the principles of theſe who call themſelves the godly party? Or whether they ought not rather to avoid thoſe who doe now Phariſaically and Donatiſtically appropriat to themſelves the name of the godly party, as being indeed, ſuch who under pretence of Zeal, for the power of godlineſſe, hold diverſe ungodly principles.

LEt no man here ſtumble in the threſhold, or bee ſcandalized at the caſe I put: I intend nothing, either againſt piety, or truely pious perſons, but to vindicat both from thoſe principles of impiety, which ſome maintaine and adhere unto, under colour of piety. The *Arrians*, *Ebionites*, and *Socinians* in *Poland*, have pretended to bee the godly party there, in ſo much that *Fauſtus Socinus* wrote a book entituled thus, *That the men of the kingdome of* Poland, *and the great Dutchy of* Lithuania, *commonly called Evangelicks, who were ſtudious of ſolid piety, ought altogether to adjoyne themſelves to the Aſſembly of thoſe, who in the ſame places are falſely and undeſervedly called* Arrians *and* Ebionites.

There is as little truth in that pretence, which diverſe Sectaries now make to the way of godlineſſe, obſerve but theſe principles of theirs.

1. That none ought to be puniſhed for Preaching, Printing, or maintaining any error in Faith or Religion, except it be contrary to the very light of nature.

Hence it will follow, that none is to be puniſhed for Preaching or publiſhing theſe errors: That the Scripture is not the word of God, That Jeſus Chriſt was an impoſtor or deceaver,

for

for the light of nature will never ſerve to confute theſe or ſuch like errors concerning the Scriptures, the truths concerning them, being wholly ſupernaturall. Mr. *J. Goodwin* in his *Hagiomaſtix ſect.* 58. holds, that he who will hold that there is no Chriſt, is not ſo pernicious nor puniſhable, as that man who lives, as if there were no Chriſt, and one of his reaſons is this, becauſe, ſaith he, *the ſinnes mentioned, adultery, theft,* &c. *are clearly, and at firſt ſight againſt the light and law of nature, but the deny all of the being of ſuch a perſon as Chriſt, who is both God and man, is not contrary to any law or principle in nature.* I deſire that the reader may here obſerve the words of Mr. *Burroughes*, in the Epiſtle dedicatorie of his Sermon preached before the houſe of Peers, *Novemb:* 26. 1645. *For connivence at blaſphemies, or damnable Hereſies; God forbid, any ſhould open his mouth, theſe who are guilty herein againſt the light of nature, ſhould be taken off from the face of the earth; and ſuch as are guilty againſt ſupernaturall light, are to be reſtrained and kept from the ſociety of men, that they infect not others.* The latter part of that which he ſaith, I accept, and I would to God, that ſo much were put in execution. But why no other Hereticks, or blaſphemers ſhould be taken off from the face of the earth, but thoſe onely who are guilty againſt the light of nature: I finde no reaſon brought for it, and I doe not underſtand how it comes to paſſe, that any who look ſo much forward to new lights, ſhould herein fall ſo farre backwark as to the light of nature; or that thoſe who decline the light of nature in matter of Churchgovernment, ſubordination, appeals, and the like, ſhould nothwithſtanding in matters of faith, which are much more ſublime, appeal to the light of nature: There is need of ſome Oedipus here.

2. That in controverſies or queſtions of Religion, we muſt not argue from the old Teſtament, but from the new. Hence are theſe exclamations againſt old Teſtament Spirits, *&c.*

which

which might indeed beseem the *Manichees*, who denyed and acknowledged not the old Testament. But to bee heard in a reformed Church, among those who acknowledge the old Testament to be the word of God, as well as the new, 'tis most strange.

Our orthodox protestant writers, condemne as well the *Anabaptists*, who reject and scorne at arguments brought against them from the old Testament, as the *Manichees* who did repudiat the old Testament, as having proceeded from an evill God. See *P. Martyr* in 1 *Cor.* 10. 12. *Aret: proble: theol: loc.* 56.

By this principle they shall not hold it contrary to the will of God under the new Testament, that a man marry his fathers brothers wife, this not being forbidden in the new Testament, but in the old. Some indeed of this time have maintained, that it is not unlawfull to us to marry within these degrees which are forbidden, *Lev:* 18. See Mr. *Edwards* in the third part of *Gangræna, pag* 3. These hold, 'tis onely forbidden to commit fornication with such as are within these degrees, not being married, as if it were not unlawfull to commit fornication with any, be they never so farre without these degrees. By the same principle which rejecteth old Testament proofs, they must deny the duty of children under the new Testament, to marry with their parents consent, and this is one of the foule errors of some Sectaries now adayes, that *though consent of parents unto childrens marriage, was commanded under the law to them that lived then, yet because that was but a ceremonie, 'tis now lawfull to marry without their consent, because we live under the Gospell.* See that same third part of *Gangræna, pag:* 14. By the same principle they must deny that an oath (be it never so just and necessary) may be imposed by authority. Or that the Magistrat ought to put to death, a blasphemer, an incestuous person, an adulterer, a Witch, or the

like, (the Scripturall warrants which make theſe crimes capitall, being in the old, not in the new Teſtament.) Saith not the Apoſtle, 2 *Tim:* 3. 16. *all Scripture* (and conſequently the lawfull examples, and laudable preſidents of the old Teſtament,) *is given by inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſſe*, Rom. 15. 4. *Whatſoever things were written aforetime, were written for our learning*. Is not our juſtification by faith proved, by the example of *Abrahams* juſtification by faith? *Rom:* 4. Doth not Chriſt himſelf defend his Diſciples there, plucking the ears of corne upon the Sabbath day, by the example of *Davids* eating the ſhew-bread, and by the example of the Prieſts killing of ſacrifices upon the Sabbath day, *Matth:* 12. Yea, thoſe that moſt cry out againſt proofs from examples of the old Teſtament, are as ready as others to borrow proofs from thence, when they think to ſerve their turne thereby, which *Aretius, probl: theol: loc.* 56. inſtanceth in the *Anabaptiſts*, who would not admit proofs from examples of the old Teſtament, yet many of them juſtified the *Bowrs* bloudy warre, by the example of the *Iſraelits* riſing againſt *Pharaoh*.

3. That if Sectaries and Heretickes make a breach of peace, diſturbe the State, or doe evill againſt the Common-wealth in civil things, then the Magiſtrate may puniſh and ſuppreſſe them. But Sectaries and Heretickes, who are otherwiſe peaceable in the State, and ſubject to the Lawes, and lawfull power of the civil Magiſtrate, ought to be tollerated and forborne. This is their *Kodeſh hakkodaſhim*, their *holy of holies:* indeed their πρῶτον ψεῦδος. See the compaſſionat *Samaritan*, pag: 10. *John* the *Baptiſt*, pag: 57. The bloudy Tenent, *Chap:* 52. *M. S.* to *A. S.* pag: 53. 54. The ancient bounds, *Chap:* 1. See now how farre this principle will reach. A man may deny, and cry down the word of God, Sacraments, Ordinances, all the Fundamentals of faith, all Religious Worſhip. One may

may have leave to plead no Church, no Minister, no Ordinances; yea, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no troubler of the State. This I gather from Mr. *Williams* himself in his bloudy Tenent, *Chap.* 6. where hee distinguisheth between the spirituall and the civill peace, and cleares in the instance of *Ephesus*: *Now suppose* (saith he) *that God remove the candlestick from* Ephesus: *yea, though the whole worship of the city of* Ephesus *should be altered: Yet* (*if men be true and honestly ingenuous to city Covenants, Combinations, and principles*) *all this might be without the least impeachment or infringement of the peace of the city of* Ephesus. So that by their principles, if the city of *London* were turning peaceably to *Mahumetanisme*, or *Paganisme*, the Parliament ought not to apply their power for reducing them. If this be not to care for mens own things, not for the things of Christ, what is? And must the Magistrat purchase, or hold them quiet of the state at so dear a rate, as the lose of many soules? What saith Mr. *Williams* himself *Bloudy Tenent*, chap. 33. *It is a truth, the mischief of a blinde Pharisie, blinde guidance, is greater then if he acted treasons, murderers*, &c. *And the lose of one soule by his seduction, is a greater mischief, then if he blew up Parliaments, and cut the throats of Kings or Emperours, so precious is that invaluable Jewel of a Soule.* I could wish this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleaded most for liberty and tolleration from the Magistrat, to soule murthering Hereticks and deceavers.

But if any Magistrates will not have respect to the honour of God, and salvation of soules, let them take heed to their own interest: When the Church of Christ sinketh in a State, let not that State thinke to swimme: Religion and Righteousnesse must flourish or fade away, stand or fall together. They who are false to God, shall not be faithfull to men. It was a

pious ſaying of *Conſtantine*, *Quomodo fidem præſtabunt Imperatori inviolatam, qui Deo ſunt perfidi?* 'Tis more then paradoxall, and I fear no leſſe then Atheiſticall, which Mr. *Williams* chap. 70. of the *Bloudy Tenent*, holds, *viz.* that *a falſe Religion and Worſhip will not hurt the civill State, incaſe the worſhippers break no civill Law.*

4. That *Socinian* principle, doth now paſſe for good among divers Sectaries, that a man is bound to believe no more then by his reaſon hee can comprehend. Mr. *J: Goodwin*, in his 38. *Quarees* concerning the Ordinance, for the preventing of the growing and ſpreading of Hereſies, *quæſt:* 29. tells us, that *if reaſon ought not to regulat, or limit men about the object, or matter of their believing, then are they bound to believe theſe things, concerning which there is no ground or reaſon at all, why they ſhould be believed.*

As if this (being underſtood of humane or naturall reaſon) were an abſurdity. Divine Revelation in Scripture, or *thus ſaith the Lord*, is the ground or reaſon of believing, or as School men ſpeak, the *Objectum formale fidei.* But wee are bound to believe, becauſe of *thus ſaith the Lord*, ſome things which we are not able to comprehend by our reaſon; for inſtance, The Trinity of perſons in the God-head, the incarnation of the Sonne of God, his conception of a Virgin, the union of two natures, of God and man in one perſon. It is therefore a queſtion tending of it ſelf to the ſubverſion of the Chriſtian faith, and ſo of piety, which that *Quæriſt* there propoundeth, viz. *Whether ought any man (at leaſt in ſenſu comſito) to beleeve the deepeſt or higheſt myſterie in Religion, any further or any otherwiſe, then as, and as farre as, hee hath reaſon to judge it to be a truth?* The ſame writer in his *Hagiomaſtix*, ſect. 90. tells us, that *this is ſound Divinitie, that reaſon ought to be every mans leader, guide and director in his faith, or about what he is, or ought to beleeve: and that no man ought to leap with*

his

his faith, till he hath looked with his reason, and discovered what is meet to be beleeved, what not. If this be good Divinity, then *Pauls* Divinity is not good, *Rom.* 8. 7. 1 *Cor:* 2. 14. 2 *Cor:* 10. 5.

5. That the onely right Reformation under the Gospell, *is the mortifying, destroying, and utter abolishing out of the faithfull and elect, all that sinne, corruption, lust, evill, that did flow in upon them, through the fall of* Adam. *This is true Gospel Reformation,* saith Mr. *Dell:* Serm. *on* Heb. 9. 10. *and besides this I know no other.* And after, pag. 11. *Christ dying for us, is our redemption, Christ dwelling and living in us, is our Reformation.* Again, pag: 12. *For the taking away transgression for us, and from us, which is the onlie Reformation of the new Testament, is a work agreeable to none, but the Son of God,* as it is written, His Name shall be called Jesus, for he shall save his people from their sinnes; whereupon all alongs he speaks much against Ecclesiasticall Reformation, and *pag;* 14. He adviseth the Parliament to lay aside their intentions (how pious soever) of the work of Church Reformation, because they are men of war, and the care of this work belongs onely to Christ, the Prince of peace.

This Doctrine, 1. Is destructive to the solemn League and Covenant of the three Kingdomes, obligeing them to endeavour the Reformation of Religion in Doctrine, Worship, Discipline, and Government. 2. 'Tis destructive to the Reformation begun by *Luther,* continued and prosecuted by all the reformed Churches, and by the *Independent* Churches as well as others. 3. 'Tis contrary to the example of the Apostles themselves, and condemneth them as well as us, for they did not only teach and commend to the Churches, that Reformation which Mr. *Dell* calls the mortifying, or destroying of corruption and lust, or Christ dwelling and living in us, but likewise an externall Ecclesiasticall Reformation, and

leverall Canons concerning the Reformation of externall abuſes and ſcandals in the Church: as for inſtance, that the Churches ſhould abſtaine from bloud, and things ſtrangled; that two or three at moſt ſhould propheſie in the Church at one meeting; that the men ſhould pray with their heads uncovered, the women covered; that young widows ſhould be no longer admitted to ſerve the Church in attending the ſick, and that ſuch widows muſt be at leaſt 60. years old, and the like. 4. This Doctrine puts Jeſus Chriſt himſelf in the wrong, becauſe he challenged the Churches of *Pergamus* and *Thyatira*, for ſuffering and having amongſt them theſe that taught the Doctrine of *Balaam*. 5. Mr. *Dell*, his doctrine openeth a wide doore to the tolleration of the groſſeſt and moſt horrid Idolatries, Blaſphemies, Abominations. If thouſands in the Kingdome ſhould ſet up the Maſſe, and bread Worſhip, or ſhould worſhip the Sunne, or ſhould publickly maintain that there is no God, nor any judgement to come, nor Heaven, nor Hell, the Parliament ought not, may not, (by his doctrine) endeavour the reducing and reforming of ſuch people, or the ſuppreſſing of ſuch abominations: theſe offenders muſt bee let alone till Chriſt reforme them, & mortify ſin in them, which is to him the only Reformation now under the Goſpell. 6. And while hee appropriateth this Reformation to the time of the Goſpell ſince Chriſt came in the fleſh, hee doeth by neceſſary conſequence hold, that there was no godly or mortifyed perſon in the old Teſtament, and that we muſt not take *Abraham*, *Moſes*, *David*, *Job*, &c. for examples of a perſonall Reformation, or of true holineſſe and mortification. As this doth neceſſarily follow from this Doctrine, ſo it ſeems to have been not far from his meaning and intention. For *pag.* 3. 4. ſpeaking of the time of the old Teſtament, he ſaith, *There was no true Reformation, but under all that outward Religion, men were inwardlie as corrupt and wicked as the very Heathen, and without any*

true

true Reformation before God, till Christ who was God in the flesh came with the ministration of the Spirit, and then indeed was the time of Reformation. Then hee comes to explaine what this true Reformation is, *viz. The taking away and destroying of the body of sinne out of the faithfull, &c.* Whence it cannot but follow, that there was no such thing before the comming of Christ, as the taking away and destroying the body of sinne out of the faithfull.

6. There are divers *Arminian* and *Antinomian* Tenents, which very much strengthen the hands of the wicked in his wickednesse, yet such Tenents are maintained by many of these, who call themselves the godly party, for instance that of universall atonement, and Christ dying for all men, mark but the title of Mr. *Moores* book: *The universality of Gods free grace in Christ, to mankinde proclaimed and displayed*, &c. *that all might be comforted, incouraged, every one confirmed, and assured of the propitiation and death of Christ for the whole race of mankinde, and so for himself in particular.*

Hereby the same sweetnesse of Gospell comforts, and the same assurance of an interest in Jesus Christ and his death, is imparted and extended to the humbled, and the unhumbled, to the convinced, and to the unconvinced, to the wounded, and to the unwounded, to beleevers, and to the unbeleevers, to the converted, and to the unconverted; as if all and every one were fit to be comforted and capable of an assurance, that Jesus Christ hath redeemed them, and made satisfaction to the Divine justice in their behalfe. If this bee not to sow pillows, which sinners may securely lye down and sleep upon, what is?

The like I say of that position which Mr. *Sam: Lane* in his *Vindication of free grace* hath oppugned, as an *Arminian* position, preached and asserted by *Mr.* J. Goodwin, *Naturall men may doe such things, as whereunto God hath by way of promise annexed*

nexed grace and acceptation. Which takes away the neceſſity of preventing grace, and the impotency of nature unto, yea, its averſneſſe from any true ſpirituall good, which can be acceptable unto God: every ſuch exalting of nature, is a depreſſing of grace, and Miniſtereth occaſion to unregenerat perſons to pleaſe themſelves too much with their preſent naturall eſtate.

7. Other Tenents are current among many of that party, which are apt to weaken the hearts and hands of the godly in the exerciſes of humiliation, repentance, mortification, and fruits of ſanctification, by holding that God doth not chaſtiſe his children for ſinne; that there is not ſo much as a fatherly diſpleaſure, or anger in God againſt the faults of his children; that God ſeeth no ſinne in *Iſrael*, ſo much as to afflict them for it in this world; that beleevers are not bound to live according to the rule of the morall law; that beleevers are not to be terrified, or at all wrought upon by any threatnings, or by danger and puniſhment of ſinne; that beleevers ought not to trie their ſpirituall eſtate, or ſeek aſſurance of their intereſt in Jeſus Chriſt, and the Covenant of grace, by any gratious ſignes or qualifications, or by any fruits of ſanctification in themſelves, but onely by the inward teſtimony of the Spirit and light of faith, which (ſay they) are of ſufficient credit by themſelves, without the help of any markes of grace. It is informed, that among ſome of the Sectaries of this time, are found theſe Tenents, that adultery is no ſinne, and that drunkenneſſe is none neither, but a help to ſee Chriſt the better; that there is no reſurrection of the dead, nor no hell. See Mr. *Edwards*, in the third part of *Gangrana*, pag: 14. 107.

CHAP

CHAP. XIV.

Another most usefull case of Conscience discussed and resolved, concerning Associations and Confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of truth, and Godlinesse.

WHile I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Polititians and Lawyers, whether a confederacy and association with wicked men, or such as are of another Religion, be lawfull, yea, or no. For answer whereunto shortly, let us distinguish, 1. Civill Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civill, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23. 32. and 34. 13. 14. *Jud.* 2. 2. that no such superstitious, unlawfull worship might bee tolerated. As for civil Covenants, if they be for commerce or peace, which were called σπονδαι, they are allowed according to the Scriptures, *Gen.* 14. 13. *Gen.* 31. 44. 1 *Kings* 5. 12. *Jer.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of peace with the *Turke*, that God punished so exemplarly in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called συμμαχια to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my

Zeperus. de pol. Mos. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, 3. Pareus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de fœderibus.

See Victor Srigel. in 7 paralip.

part, I hold it unlawfull with divers good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod*, 23. 32. and 34. 12. 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10. 12. *Jud.* 2. 1. 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1. *Kings* 11. 1, 2. so that tis to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God: therefore they were forbidden to Covenant either with their gods, or with themselves, for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chro.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies, and associations with wicked men of the same Religion; I answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Jacob* as had made defection from true Religion, for *Grotius de jure belli & pocis* lib. 2. *Cap* 15. *Num.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. Besides this I adde. 2. We have in other Scriptures examples, which meet with that case also; for *Jehosaphats* confederacy with *Ahab*, 2 *Chron.* 18. 3.

5. 2. lso Zepterus, Pelagus, Tarnovius, ubi supra. Lavater in 2 Paralip. 5. & in Ezek. 16. 6. P. Martyr Loc. Com. Clas. 4. cap 6. *Num.* 3. & comment. in 1 Reg. 15. 7. &c. The same thing is holden by Tostatus in 3. *Reg.* 15. *Quest* 14. Corn. Lat pide in 3. *Pag.* 22. 3.

18. 3. with *Chron.* 19. 2 and after with *Ahaziah* 2. *Chron.* 20. 35. are condemned, which made *Jehoſaphat* (although once relapſing into that ſin) yet afterwards mend his fault, for he would not againe joyne with *Ahaziah*, when he ſought that aſſociation the ſecond time, 1 *Kings.* 22. 49. So *Amaziah* having aſſociate himſelf in an expedition with the *Iſraelites*, when God was not with them, did upon the Prophets admonition disjoin himſelf from them, and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the cauſes why the Chriſtian Wars with the *Turke* had ſo ill ſucceſſe, why ſaith he, conſider what Souldiers were imployed, this is the fruit of aſſociations with the wicked. 3. Theſe confederacies proceed from an evill heart of unbelief, as is manifeſt by the reaſons which are brought againſt *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is ſaid againſt the confederacy with the King of *Aſſyria*, *Iſay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people conſidering their own inability for managing ſo great a War, thoght it neceſſary to have a confederacy with the *Aſſyrians*; but this was from faithleſſe feares, from want of faith to ſtay and reſt upon God as all-ſufficient. 4. If we muſt avoid fellowſhip and converſation with the ſons of Belial, (except where naturall bonds or the neceſſity of a calling tyeth us) *Pſal.* 6. 8. *Prov.* 9. 6 and 24. 1. 2 *Cor* 6. 14, 15. and if we ſhould account Gods enemies our enemies, *Pſa.* 139. 21. then how can we joyne with them, as confederates and aſſociates, for by this means we ſhall have fellowſhip with them, and looke on them as friends.

Now as to the Arguments which uſe to be brought for the contrary opinion, Firſt 'tis objected that *Abraham* had a confederacy with *Aner*, *Eſchol*, and *Mamre*, *Geneſis* 14. 13. *Abraham* with *Abimelech*, *Geneſis* 21. 27. 32 and *Iſaac* with *Abimelech*,

melech, Gen. 26. Jacob with Laban, Gen. 31.44. Solomon, with Hiram, 1 Kings 5. 11. Answ. 1 It cannot be proved that these confederates of Abraham, Isaac, and Solomon were either idolaters or wicked; Laban indeed was an idolater: But there are good interpreters who conceive that Abrahams three confederates feared God; and that Abimelech also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'Tis presumed also that Hiram was a pious man, because of his Epistle to Solomon, 2 Chron. 2. 11, 12. however, 2. Those confederacies were civill, either for commerce, or for peace and mutuall security that they should not wrong one another, as that with Laban, Gen. 31. 52. and with Abimelech. Gen. 26. 29. which kinde of confederacy is not controverted.

'Tis objected also that the Maccabees had a Covenant with the Romans and Lacedæmonians, 1 Macca. 8, and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 'tis observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it selfe, 1 Macc. 1. 12. tells us that the first motion of a confederacy with the heathen in those times proceeded from the children of Belial in Israel. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to David; and that he received them, and became a Captaine unto them, 1 Sam. 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by Sauls tyranny, and were therefore in debt and discontented, and that David in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, David took care that no prophane nor wicked person might be in his company, Psal. 101. yea, Psal. 34. 11. (which was penned at that same time when he departed from Achish and became Captaine

Captaine of thoſe 400 men) he ſaith to them, *Come ye children harken unto me, I will teach you the fear of the Lord*. 3. I ſhall bring a better Argument from *Davids* example againſt the joyning with ſuch aſſociates in War as are known to be malignant and wicked, Pſal. 118. 7. *The Lord taketh my part with them that help me, therefore I ſhall ſee my deſire upon mine enemies*, Pſal. 54. 4. *The Lord is with them that uphold my ſoul*. Upon this laſt place, both *Calvin* and *Geſnerus* obſerve, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they ſhould prove ſtronger then all the wicked; hee intimateth alſo, that if he had not known that God was with his helpers, leading and inſpireing them, he had looked for no helpe by them: 2 *Chron* 25. 7, 8. That *Davids* helpers in the War were lookt upon as ſincere, cordiall, and ſtirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himſelf *fidos homines qui idem cum eo ſentirent*, ſaith *Lavater* on the place, faithfull men of his own minde: hee addeth, that they were ſuch as hated *Sauls* impiety and injuſtice, and loved *Davids* vertue. *Victor Strigelius* calls them, *fideles amicos, faithfull friends*. The text it ſelf tells us, that divers of them joyned themſelves to *David* while he was yet in diſtreſſe and ſhut up in *Zicklag*: *verſ.* 1. (which was an Argument of ſincerity) alſo, that ſome of *Benjamin* (*Sauls* own tribe) adjoyned themſelves to *David*, and the ſpirit came upon *Amaſai*, who by a ſpeciall Divine inſtinct ſpake to aſſure *David* of their ſincerity, *verſ.* 2. 16, 18. They alſo who joyned themſelves with *David* after *Sauls* death, *verſ.* 23. were not of a *double heart*, but of a *perfect heart*; *verſ.* 33. 38. and they all agreed that the firſt great buſineſſe to be undertaken, ſhould be Religion, the bringing back of the Arke: 1 *Chron.* 13. 3, 4.

This point of the unlawfulneſſe of confederacies with men of a falſe Religion is ſtrangely miſapplyed by *Lutherans*, againſt

confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Foederib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or hereticall Religion: I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens, which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Judg.* 2: 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Heretieks.

Socrat. hist: lib. 5 Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15, Compare this with *Jud.* 1. 21. *Psal* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever, 1 *Cor.* 1. 27. There is a converse

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and companying with wicked perſons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument againſt ſeparating and departing from a true Church, becauſe of ſcandalous perſons in it. The Apoſtle gives this check to ſuch, go where they will, they ſhall finde ſcandalous perſons all the world over. There is again a converſing and companying with wicked perſons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, Parent and Child, Paſtor and People, Magiſtrate and thoſe of his charge. But wittingly & willingly to converſe & have fellowſhip either with heretical or prophane perſons, whether it be out of love to them and delight in them, or for our owne intereſt or ſome worldly benefite this is certainly ſinfull and inexcuſable. If we take care of our bodily ſafety, by flying the company of ſuch as have the plague, yea if we take care of the ſafety of our beaſts, and would not to our knowledge ſuffer a ſcabbed or rotten ſheep to infect the reſt, ſhall we not much more take care of our own and neighbours ſouls, by avoiding and warning others to avoide the fellowſhip of the ungodly, whereby ſpiritual infection comes. Remember it was but a kinde viſite of *Jehoſaphat* to *Ahab* which was the occaſion of ingageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3 God forbade conjugall Covenants or Marrying with them. *Exod.* 34, 16. *Deut.* 7, 3. The rule is the ſame againſt matching with other wicked perſons, whether Idolaters or profeſſing the ſame Religion with us. We read not of Idolatry or any profeſſed doctrinall differences in Religion between the Poſterity of *Seth* and the poſterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themſelves in Marriage with the prophane, *Gen.* 6, 1, 2, 3. *Jehoram* married not

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an heathen, but the daughter of *Ahab*; but 'tis marked, he did evill as did the house of *Ahab*; And what is the reason given for this? *For the daughter of* Ahab *was his wife*, 2 *Kings* 8, 18, and by and by, *vers*: 27. the like is marked of *Ahaziah* the son of *Jehoram*, who *did evill in the sight of the Lord as did the house of* Ahab, *for he was the son in law of the house of* Ahab. The Apostle *Peter* supposeth that Christians marrie such as are *heirs together of the grace of life*, 1 *Peter* 3, 7. see also, *Pro:* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, (or as others speak) *pactum liberatorium*, he would have his people shew no mercy to those whom hee had destinate to destruction, *Deut.* 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 *Kings* 20. 32, 33, 34. So in all Christian common-wealths, the Magistrate, Gods vicegerent ought to cut off such evill doers, as Gods Word appointeth to be cut off. *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease, till he left a charge upon *Solomon*, for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 7, 8, 9.) are no good presidents or warrands to Christian Magistrates, to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberatly, *Psal:* 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Marke this *all*, of what degree or quality soever, without respect of persons, and that *early*, and without delay. Lastly, and even *Joab* himself was so far punished by *David*, that hee was cast out of his place and command, 2 *Sam.* 19. 13. & 20. 4.

5. The Law is also to be applyed against civill Covenants, not of peace, or of commerce, but of warre; that is, a League offensive and defensive, wherein we associate our selves

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with idolaters, infidels, hereticks, or any other knowne enemies of truth or godlines, ſo as to have the ſame friends or enemies. A covenant of Peace or commerce with ſuch may happen to be unlawfull in reſpect of ſome circumſtances, as when Peace is given to thoſe Rebells, Murderers, Incendiaries in the Kingdome, who by the law of God ought to be deſtroyed by the hand of Juſtice; or when commerce with idolaters is ſo abuſed, as to furniſh them with the things that they are known to make uſe of in their idolatry. But as for *συμμαχία*, a confederacy ingageing us into a Warre with ſuch aſſociats, tis abſolutely and in its own nature unlawfull: And I finde it condemned by good Writers, of the Popiſh party, of the *Lutheran* party, and of the Orthodoxe party. Some of all theſe are before cited. What holyneſſe God required in the Armies of *Iſrael*, ſee *Deut:* 23.9,11,12,13,14: we may well argue as *Iſidorus Peluſiota* doth, *lib.* 3 Epiſt. 14. If the Law was ſo ſevere againſt ſuch uncleanneſſes as were not voluntarie, how much leſſe would God ſuffer ſuch as did voluntarily and wickedly defile themſelves. Tis marked as a part of *Abimelechs* ſin, *Iud:* 9.4. that he *hired vain and light perſons which followed him.* God would have *Amaziah* to diſmiſſe an hundred thouſand men of *Iſrael* being already with him in a body, and told him he ſhould fall before the enemy if theſe went with him, becauſe God was not with them, 2 *Chron.* 25.7. &c. If they had not yet been gathered into a body, it had been much to abſtain from gathering them, upon the Prophets admonition, but this is much more, that he ſends them away after they are in a body, and takes his hazard of all the hurt that ſo many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *verſ:* 13, yet God rewarded *Amaziahs* obedience with a great Victory. In the laſt age ſhortly after the begun Reformation in *Germany*, this caſe of conſcience concerning the unlawfulneſſe of ſuch confederacies

Sleid.com. lib.7. pag. 106. was much looked at. The city of *Straßburg*, Anno, 1629. m[illegible] a defenſive League with *Zurik*, *Berne*, and *Baſil*, *Qui & vicini erant, & dogmate magis conveniebant*, ſaith *Sleidan*, they were not onely neighbours, but of the ſame Faith and Religion; therefore they made a confederacy with them. About two yeares after the Elector of *Saxony* refuſed to take into confederacy thoſe *Helvetians*, becauſe although they were powerfull, and might be very helpfull to him, yet they differing in Religion, concerning the Article of the Lords Supper, he ſaid, he durſt not joyne with them as confederats, leſt ſuch ſad things might befal him, as the Scripture teſtifieth to have befallen thoſe who for their help or defence took any aſſiſtance they could get.

Ibid: lib: 8 pag. 127, de Helvetiis infœdus recipiendis, quòd civitates valde cupiebant, Sáxo per Legatos respondet, quoniam de cœnâ Dom. diverſum ſequantur dogma non ſibi licere ſocietatem cum ipſis ullam coire: quanti ſit ipſorum conjunctio, propter vires atque potentiam, non ſe quidem latere, ſed eo ſibi minime reſpiciendum eſſe, ne triſtis inde ſequatur exitus, quod iis accidiſſe Scriptura teſtetur, qui muniendi ſui cauſa, cujuſque modi præſidiis uſi fuiſſent. Vide etiam pag. 133. Quod ſi Zuingliani fatérentur errorem atque deſiſterent, comprehendi etiam in hac pace ſin minus, tum deferendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipſis faciendum eſſe. Et infra lib. 9. pag. 156. Et recipiendos eſſe placet in hoc fœdus (Smalcaldicum) qui velint atq; cupiant modo, Doctrinâ Auguſtæ propoſitam in Comitiis profiteantur, & ſortem communem ſubeant.

The rule was good *in theſi*. although in that particular caſe miſapplyed. The very heathens had a notion of the unlawfulneſſe of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron.* 25. noteth out of *Æſchylus* his tragedy, intituled, *Seven to Thebe*, *Amphiaraus* a wiſe vertuous man was therefore ſwallowed up in the earth with ſeven men, and ſeven horſes, becauſe he had aſſociat himſelf with *Tydeus*, *Capaneus*, and other impious Commanders marching to the ſiege of *Thebe*. Laſtly, take this reaſon for further confirmation; as wee muſt doe all to the glory of God; ſo wee muſt not make Warres to our ſelves, but to the Lord; hence *the booke of the Warres of the Lord*, Num. 21, 14, and, *the battel is not ours, but the Lords*. 1 Sam. 25, 28, 2 *Chron.* 20, 15. Now how ſhall we imploy them that hate the Lord, to help the Lord? or how ſhall the enemies of his glory do for his glory? Shall re-

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bels & traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is ſaid, *Mal.* 1. ſee if he would take this wel.

As for the Objections from Scripture, they are before anſwered. There are many other exceptions of mens corrupt reaſon, which yet may be eaſily taken off, if wee will receive Scripture-light. That very caſe of *Jehoſophats* confederacy with *Ahab*, taketh off many of them; for although, 1. *Jehoſophat* was a good man, and continued ſo after that aſſociation, not drawn away into Idolatry, nor infected with *Ahabs* Religion, but onely aſſiſting him in a civil buſineſſe: 2. *Ahab* lived in the Church of *Iſrael*, which was ſtill a Church, although greatly corrupted, and hee was no profeſſed hater of God, (only he had profeſſed to hate *Micajah* the man of God,) yea, lately before this he appeared very penitent, and ſome think *Iehoſaphat* now judged charitably of *Ahab*, becauſe of that great humilation and repentance of his, which God did accept, ſo far, as to reward it with a temporall ſparing mercy, 1 *Kings* 21. at the end: then followes immediatly, *Chap:* 22. *Iehoſaphats* aſſociation with him. Although *Iehoſaphat* was alſo joyned in affinity with *Ahab*, *Ahabs* daughter being married to his ſonne. 3. The enemy was the King of *Syria*; and *Jehoſaphat* doth not joyne with a wicked Man againſt any of Gods people, but againſt the infidell *Syrians*; even as *Amaziah* was beginning to joyne with thoſe of the ten Tribes againſt the *Edomites*. 4. The cauſe ſeemes to have been good, as *Carthuſian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron:* 19. 2 note. For *Ramoth-Gilead* was a city of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and ſhould have been reſtored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20. 34. *Daneus* brings that ſame example of *Ahabs* going up againſt *Ramoth-Gilead*, to prove that 'tis juſt to make warre againſt theſe who have broken Covenant with us. 5. *Iehoſaphats* manner of proceeding, was pious

Polit. Chriſt. lib. 7. Cap. 1.

in this respect, that he said to *Ahab*, *enquire I pray thee of the word of the Lord to day*, and again, *is there not here a Prophet of the Lord besides*, he enquireth *ultrà*, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable, that those 400. Prophets did not professe, or were not known to *Iehoshaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, *the Lord shall deliver it.* 'Tis not likely that *Jehoshaphat* would desire the Prophets of *Baal* to be consulted, or that hee would hearken to them more, then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himself to *Ahab*, before the enquiring at the word of the Lord. How ever it seemes, he was by this enquiring, seeking a faire way to come off againe. 6. *Iehoshaphats* end was good, *Martyr* on 1 *Kings* 22. thinkes *Iehoshaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Iudah* and *Israel*, such as had been between *Asa* his father, and *Baasha* King of *Israel*, for which end also *Carthusian ibid.* thinks that *Iehoshaphat* took *Ahabs* daughter to his son. Yet notwithstanding of all this, the Prophet *Iehu* saith to him, 2 *Chron.* 19. 2. *Shouldest thou help the ungodly, or love them that hate the Lord.* The LXX. read, *hated of the Lord*, which comes all to one thing. And least it should be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn; That let us keep our selves unspotted of the false Religion, or errors of those with whom we associate, let wicked men seem never so penitent, and our relations to them be never so near, let the common enemy be an Infidell, let the cause be never so good, let the manner of proceeding be never so pious, and the end also good; yet all this cannot excuse, nor justifie confederacies and associa-

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tions with wicked and ungodly men. And if God was ſo angry at *Iehoſaphat*, when there were ſo many things concurring, as might ſeem to excuſe or extenuate his fault, it being alſo in him a ſin of infirmity only, and not without a reluctation of conſcience, and a conflict of the ſpirit againſt the fleſh (which *Pareus* upon 1 *Kings* 22. doth well collect from his deſire of enquiring at the word of the Lord, that hee might have occaſion to come off) how much more will God bee angry with ſuch as go on with an high hand in this treſpaſſe, caſting his word behind them, and hating to bee reformed.

If it be further objected, that we are not able without ſuch confederacies, and help to proſecute a great war alone. This alſo the holy Ghoſt hath before hand anſwered, in the example of *Ahaz* his confederacy with the King of *Aſſyria*; for he had a great warre to manage, both againſt the *Syrians*, and againſt the King of *Iſrael*, 2 *Kings* 16. 7. alſo againſt the *Edomites* and *Philiſtims*, 2 *Chron.* 28. 16, 17, 18. yet although he had ſo much to do, this could not excuſe the confederacy with the *Aſſyrian*: he ſhould have truſted to God, and not uſed unlawfull means. God can ſave by few, as well as by many; yea, ſometimes God thinks not fit to ſave by many, *Iud.* 7. It ſhall not be the ſtrength of battell, to have unlawfull confederats, but rather to want them, *Exod.* 23. 22.

If it be ſaid, it is dangerous to provoke, and incenſe many wicked men by caſting them off. This is plainly anſwered from the example of *Amaziah*, and the 100000. men of *Iſrael* with him, of which before. If furthermore objection bee made, that he muſt be gentle and patient towards all, and in meekneſſe, inſtruct thoſe that oppoſe themſelves, 2 *Tim.* 2. 24, 25. *Anſw:* 1. Yet hee bids us turne away from the wicked, *ibid: Chap:* 3. 5. Wee ought in meekneſſe to inſtruct, even him that is excommunicate, 2 *Theſſ:* 3. 15. yet wee are there warned, *verſ:* 14. to have no company with him. 2. The An-

gel of the Church at *Epheſus*, is at once commended, both for his patience, and that he could not bear them which were evil.

I ſhall adde five diſtinctions which will take off all other objections that I have yet met with. 1. Diſtinguiſh between a confederacy, which is more diſcretive, and diſcriminative and a confederacy which is more unitive. And here is the Reaſon why Covenants of peace and commerce, even with infidels and wicked perſons are allowed, yet military aſſociations with ſuch, diſallowed: for the former keeps them, and us ſtill divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines συμμαχια to be ſuch a Covenant, as makes us and our confederates to have the ſame friends and enemies, and 'tis mentioned by writers, as a further degree of Uniou then σπονδαι, or Covenants of peace. 2. Diſtinguiſh between endeavour of duty, and the perfection of the things, which anſweres that exception. *O then, we muſt have an army all of Saints* (it ſhould be ſaid, *without any known wicked perſon in it*;) Now even as 'tis our duty to endeavour a purging of the Church, from wicked and ſcandalous perſons, yet when we have done all we can, the Lords field ſhall not be perfectly purged from tares, til the end of the world, *Matth.* 13. So when wee have done all that ever we can, to avoid wicked perſons in an expedition, yet we cannot be rid of them all; but we muſt uſe our utmoſt endeavours, that we may be able to ſay, 'tis our affliction, not our fault. 3. Diſtinguiſh between ſome particular wicked perſons, here and there mixing themſelves with us; and between a wicked faction, and Malignant party: The former ſhould be avoided as much as is poſſible, but much more a conjunction with a wicked faction. *David* would by no means meet and conſult with the *Kahal meregnim*, the Aſſembly of Malignants; neither did he onely ſhunne to meet and conſult with *vaine perſons*; who openly ſhew and bewray themſelves, but

Keckerm. de Repub. Spart. diſp. 4. lib. 2. Cap. 20.

but even *with diſſemblers*, or (as the *Chaldee*) *with thoſe that hide themſelves, that they may do evill*, Pſal. 26. 4, 5. We can know better how to doe with a whole field of tares, in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Diſtinguiſh between ſuch a fellowſhip with ſome wicked perſons, as is neceſſary (which is the caſe of thoſe that are married, and of parents and children) or unavoidable, which is the caſe of thoſe, whoſe lot is to cohabite in one Town, or in one Family, in a caſe of neceſſity, travelling or ſailing together; Diſtinguiſh, I ſay, between theſe and an elective, or voluntary fellowſhip with wicked men, when love to them, or our owne benefite draweth us thereunto. We neither looſe naturall bonds, nor require impoſſibilities, but that we keep our ſelves pure, by not chooſing or conſenting to ſuch fellowſhip. 5. Diſtinguiſh between Infidels, Hereticks, wicked perſons repenting, and thoſe who go on in their treſpaſſe: what ever men have been, yet as ſoone as the ſignes of repentance, and new fruits appeare in them, we are ready to receave them into favour and fellowſhip: Then indeed the Wolfe ſhall dwell with the Lambe, and the Cow and the Bear ſhall feed, their young ones ſhall lye down together, meaning, ſuch as were Wolves, Leopards, Bears, and now begin to change their nature: not ſo with the obſtinate, contumacious, and impenitent, who ſtill remaine Wolves, *&c.*

Let us now, 1: Examine our ſelves, whether there bee ſo much tenderneſſe of conſcience in us, as to cloſe with thoſe Scripture Truths, or whether we are ſtill in a way of conſulting with fleſh and blood. 2. Be humbled for former miſcarriages, and failings in the particulars, and for not walking accuratly, according to theſe Scripture rules. 3. Beware for the future: remember and apply theſe rules, when we have to do with the practiſe of them: And that I may drive home

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this naile to the head: I adde, (beſide what was ſaid before) theſe Reaſons and Motives. Firſt, 'tis a great judgement when God *mingleth a perverſe Spirit* in the midſt of a people, *Iſay* 19. 14. ſhall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this ſpirituall judgement, is oftentimes joyned a temporall judgement, as 2 *Chron*: 16.9: and 20.37. and 28.22. ſo *Hoſ*: 5. 13. 7, 8. compared with *Hoſ*: 8. 8, 9. Where their judgement, ſoundeth forth their ſinne as by an Eccho: The *Chaldee* paraphraſe in the place laſt cited, ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themſelves with the heathen, *Pſal.* 106. 35. *They were mingled among the heathen, and learned their works,* Hoſ: 7.8. Ephraim, *he hath mixed himſelf among the people,* that is, by making confederacies with the heathen, (as *Luther* expounds the place) and by ſeeking their help and aſſiſtance, *Hoſ*: 5. 13. But what followes, *Ephraim is a cake not turned*, hote and overbaken in the nether ſide, but cold and raw in the upper ſide. This will prove the fruit of ſuch confederacies and aſſociations, to make us zealous for ſome earthly or humane thing, but remiſſe and cold in the things of Chriſt; to be too hote on our nether ſide, and too raw on the upper ſide. Whereas, not mingling our ſelves with the wicked: we ſhall through Gods mercy be like a cake turned, that heat and zeal which was before downward, ſhall now be upward, Heavenward, Godward, let it alſo bee remembred, how both *Ahaz*, 2. *Kings* 16. 10. and *Aſa* himſelf, 2 *Chron*: 16. 10. (though a good man) were drawn into other great ſinnes, upon occaſion of theſe aſſociations, with the enemies of God and his people: this ſinne will certainly enſnare men in other ſinnes. 'Tis well ſaid by *Calvin* upon *Ezek*: 16.26. That as we are too prone of our ſelves to wickednesſe, ſo when wee enter into confederacies with wicked men,

men, we are but ſeeking new temptations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loſeth of its ſpirits, and white being mixed with black, loſeth much of its whiteneſſe: ſo the people of God, if once mixed with wicked enemies, ſhall certainly loſſe of their purity and integrity. Thirdly, as theſe unlawfull confederacies draw us both into great judgements and great ſins, ſo into a great ſecurity and ſtupidity under theſe great plagues and ſins, which will make the eſtate of ſuch to be yet worſe, *Hoſ*: 7, 9, after *Ephraims* mixing himſelf among the people, tis added, *Strangers have devoured his ſtrength, and he knoweth it not, yea, gray hairs are here and there upon him, yet he knoweth it not*: although his confederats have diſtreſſed him, and not ſtrengthned him, and although there may be obſerved in him diverſe ſignes of a decaying dying condition, yet he knowes it not, nor takes it to heart; The ſame thing is inſiſted upon *verſ*: 11. *Ephraim alſo is like a ſilly Dove without heart; They call to Egypt, they go up to Aſſyria.* He is as voide of underſtanding as a ſilly Dove, whoſe neſt being ſpoiled, and *her young ones taken from her* (which the *Chaldee* paraphraſe addeth for explications cauſe) yet ſhe ſtill returneth to thoſe places where, and among thoſe people by whom ſhe hath been ſo ſpoiled; So *Iſrael* will ſtill be medling with thoſe that have done him great hurt. Fourthly, we finde that ſuch confederacy or aſſociation either with idolaters or known impious perſons, is ſeldome or never recorded in the booke of God, without a reproofe, or ſome greater mark of Gods diſpleaſure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the leſſe marvell to hear it ſo much debated. But now when God hath ſo purpoſely ſet ſo many Beacons upon thoſe rocks, and Shelves that we may beware of them, O why ſhall we be ſo mad, as ſtil to run upon them? It was reproved in the time of the Judges, *Judg*: 2, 1, 2, 3. It was repro-

ed in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Assyrian*; *Jehosophats* association, first with *Ahab*, then with *Ahaziah*: *Amaziahs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproofe, *Jer*: 2. 18: *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of* Assyria, *to drink the waters of the River?* the Chaldee hath thus; *what have yee to do to associat with* Pharaoh *King of Egypt— And what have ye to do to make a Covenant with the* Assyrian? Again after the captivity, *Ezra*: 9. the Jewes mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a *confederacy*: for upon condition of our avoiding all such confederacies & conjunctions, God promiseth never to break his Covenant with us, *Judg*: 2: 1, 2. and to receive us as his Sons and Daughters, 2 *Cor*: 6. 14, 16, 17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels, and them that transgresse against me, Ezek*. 20, 38. Why should we then forsake our own mercy, and despise the counsell of God against our own souls. Seventhly, as it was in *Asa* his experience, 2 *Chron*, 16, 7, 8, so it hath been in our own, God hath done his greatest workes for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof I have met with: Tis *Davids* confederacy and association, both with *Abner*, 2 *Sam*. 3. 12, 13. and with *Amasa*, 2 *Sam*: 19. 13. whom according to agreement he made Generall of his Hoste, 2 *Sam*: 20, 4. although both of them had been *Davids* enemies, and born armes against him, *Abner* being also scandalous, both for his whoredome, 2 *Sam*. 3, 7. and his treachery against *Ishbosheth* in aspyring to the Crown (which is colle-

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cted from his going in unto *Sauls* Concubine, as *Abſolom* did unto *Davids* afterward) yea for that he had born Arms againſt *David*, when he knew that God had ſworne to make *David* King, and ſo againſt the light of his conſcience, 2 *Sam:* 39, 18. Anſw: 1 *Peter Martyr* commenting upon thoſe places, diſſaloweth *Davids* practiſe in both theſe caſes, eſpecially his League with *Abner*. Should we follow theſe two examples, not being allowed or commended in Scripture? or ſhould we not rather avoid ſuch confederacies, becauſe of many examples thereof, plainly condemned in the word of God? 2. Whatſoever may be conceived to be allowable or excuſable in theſe examples of *David*, yet it cannot be applied, except in like caſes. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Iſrael* to him, and that he ſhould make him reigne over all the tribes, whereas otherwiſe there was no appearance of *Davids* ſubdueing of all the other tribes; but by a long and bloody Warre. Again, when *David* covenanted and capitulated with *Amaſa*, he was in a manner fled out of the land for *Abſalom*, 2 *Sam:* 19.9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing alſo (as interpreters obſerve) that the men of *Judah* having ſtrengthned *Jeruſalem* and kept it with a gariſon for *Abſalom*, and having done ſo much in aſſiſting *Abſalom* againſt *David*, ſhould grow deſperat in holding out againſt him, hoping for no mercy, therefore he is content to make *Amaſa* Generall of his Army, upon condition that he would cauſe the men of *Judah* to bring him back to *Jeruſalem*, which *Amaſa* moves the men of *Judah* to do, 2 *Sam:* 19, 14; for it was done by his authority, as *Joſephus* alſo writeth, nor could it be done without his authority, for *Abſalom* and *Ahitophel* being dead, *Amaſa* had the whole power and ſole headſhip of that Army and of all that faction that had followed *Abſalom*. Now then let them that will plead for the lawfullneſſe of confederacies with wic-

Sanctius & Corn. a Lapide in 2 *Sam.* 19.

Antiq. Jud. lib. 7. Cap. 10.

ked perſons from theſe examples of *David*, firſt make the caſe alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdom, to make them either continue in Rebellion and enmity, or to come in and ſubmit. Next let it be remembred that both *Abner* and *Amaſa* did a great ſervice, (which was moſt meritorious at the hands of men) for the good, peace, and ſafety of King and Kingdom, and they did it at that time alſo when *David* was but weak, & they had power enough to have continued a War againſt him. Which is a very rare caſe, and far different from the caſe of ſuch as have done and are doing all that they can to pervert and miſlead many thouſands of the people of God, inſtead of reducing many thouſands to obedience; as *Abner* and *Amaſa* did. 3. There are ſome other anſwers proper to the one caſe and the other. There is nothing in the Text to prove, that *David* made ſuch a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amaſa*,) for at that time he could have no colour of reaſon for caſting *Joab* out of his place, as afterwards he had; Therefore I underſtand with *Sanctius* that the League which *Abner* fought from *David*, was *Fœdus pacis*, a Covenant of Peace. *Hierome* readeth, *fac mecum amicitias*, make friendſhip with me, for before they had been enemies: So that this League is not of that kind which is chiefly controverted. As for *Amaſa*, I ſhall not goe about (as ſome have done) to excuſe or extenuate his fault in joyning with *Abſalom*, as not being from any malice or wicked intention againſt *David* his Uncle; But there is ſome probability that *Amaſa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Joſephus* writeth, that before *David* ſent *Zadock* and *Abiathar* to the men of *Judah*, and to *Amaſa*, frequent meſſages came from them to the King, deſiring to be received into his favour; how-

Antiq. lib. 7, cap. 10.

ever

over *Amaſa* being ſo willing and ready to do ſo much for *David*, when he might have done ſo much againſt him, *David* as he could not doe his buſineſſe without him, ſo hee had ſome ground to hope well of him; conſidering withall, that *Amaſa* was not ſet upon this buſineſſ by any offence or diſpleaſure at the other party, as *Abner* was. 4. Even as this example, ſo far as concerneth the laying aſide, and caſting off of *Ioab*, and not preferring his brother *Abiſhai* in his room (both of them being guilty of *Abners* bloud, 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to ſtrengthen that which I have been pleading for.

The point being now ſo fully cleared from Scripture, here is the leſſe reaſon to argue contrariwiſe from humane examples in Chriſtian States and Common-wealths. The word of God muſt not ſtoupe to mens practiſes, but they to it. Yet even among thoſe whoſe examples is alledged for the contrary opinion, there want not inſtances for cautiouſneſſe and conſcientiouſneſſe, in chooſing or refuſing confederats. As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for aſſiſting him in his Wars, and reſolved onely to keep peace with him; but would not continue the League of συμμαχία, or joyning with him in his Wars. And whatſoever were the old Leagues about 300. years agoe, mutually binding thoſe Cantons each to other for aid and ſuccour, and for the common defence of their country, and for preſervation of their particular rights and liberties, and for a way of deciding controverſies and pleas, between men of one Canton and of another, (which Leagues are recorded by thoſe that write of that Common-wealth) yet after the Reformation of Religion, there was ſo much zeal on both ſides, that it grew to a war between the Popiſh and the Proteſtant Cantons, wherein as the Popiſh ſide ſtrengthened themſelves

See Mr. Fox. acts and monuments, vol. 2. pag. 86. 9. 870. edit. 1489.

See the Eſtates Principalities and Empires of the world, tranſlated by *Grimſton*, pag. 364. to 370.

Acts and mouuments, ubi ſupra pag. 872. Sleid. Com. lib. 7. pag. 106 110. 120.

by a confederacy with *Ferdinand* the Emperours brother, ſo the Proteſtant ſide, *Zurik*, *Berne*, and *Baſil* entered into a confederacy, firſt with the city of *Straſburgh*, and ſhortly thereafter with the *Lantgrave* of *Heſſe*, that thereby they might bee ſtrengthened, and aided againſt the Popiſh Cantons. The differences of Religion put them to it, to chooſe other confederates. Nevertheleſſe, I can eaſily admit what *Lavater* judiciouſly obſerveth, upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did ſhine among a people, are not to be raſhly broken; even as the beleeving husband, ought not to put away the unbeleiving wife, whom he married when himſelf alſo was an unbeleever, if ſhe be willing ſtill to abide with him. Whatſoever may be ſaid for ſuch Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcuſable.

Peradventure ſome have yet another Objection: this is an hard ſaying (ſay divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, and when we are come in and have taken the Covenant, wee are ſtill eſteemed enemies to the cauſe of God, and to his ſervants. *Anſw.* This is juſt, as if thoſe traitors, Covenant breakers, and other ſcandalous perſons, from which the Apoſtle bids us turne away, 2 *Tit.* 3. 5. had objected, if we have no forme of Godlineſſe, we are looked upon as aliens, and ſuch as are not to be numbered among Gods people, yet now when wee have taken on a forme of godlineſſe, we are in no better eſteem with *Paul*, but ſtill he will have Chriſtians to turne away from us: Yea, 'tis as if workers of iniquity living in the true Church, ſhould object againſt Chriſt himſelf, if we pray not, if wee hear not the word, *&c.* we are not accepted, but rejected for the neglect of neceſſary duties, yet when wee have prayed, heard, *&c.* we are told for all that: *Depart from me yee workers of iniquity, I never knew you.* Men muſt bee judged according

cording to their fruits, according to their words and works, and courſe of living; and if any who have taken the Covenant, ſhew themſelves in their words and actions, to be ſtill wicked enemies, our eyes muſt not bee put out with their hand at the Covenant.

If any diſaffected ſhall ſtill inſiſt and ſay; But why then are we receaved, both to the Covenant and to the Sacrament, nay, why are wee forced and compelled into the Covenant. *Anſw.* 1. If any known Malignant, or complier with the Rebels, or with any enemy of this Cauſe hath been receaved, either to the Covenant or Sacrament, without ſignes of repentance for the former Malignancy, and ſcandale (ſuch ſignes of Repentance, I mean, as men in charity ought to be ſatisfied with,) 'tis more then Miniſters and Elderſhips can anſwer, either to God, or the Acts and conſtitutions of this nationall Church. I truſt all faithfull and conſcientious Miniſters have laboured to keep themſelves pure in ſuch things. Yea, the Generall Aſſembly hath ordained, that known compliers with the Rebels, and ſuch as did procure protections from the enemy, or keep correſpondence and intelligence with him, ſhall be ſuſpended from the Lords-ſupper, till they manifeſt their repentance before the Congregation. Now if any after ſignes, and declaration of repentance, have turned again to their old wayes of Malignancy, their iniquity bee upon themſelves, not upon us. 2. Men are no otherwiſe drawn or forced into the Covenant, then into other neceſſary duties. Nay it ought not to be called a forceing or compelling. Are men forced to ſpare their neighbours life, becauſe murther is ſeverly puniſhed? Or are men compelled to be loyall, becauſe traitors are examplarily puniſhed? There may, and muſt be a willingneſſe and freeneſſe in the doing of the contrary duty; although great ſinnes muſt not goaway unpuniſhed. Men are not compelled to vertue, becauſe vice is puniſhed, elſe vertue were not

vertue,

vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were knowne to take the Covenant against his will, he were not to be receaved. 3. These two may well stand together, to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the dutie. If any *Israelite* would not worship the true God, hee was to be put to death, 2 *Chron.* 15. 13. but withall, if worshipping the true God, hee was found to bee a murtherer, an adulterer, *&c.* for this also hee was to bee put to death. The Generall Assembly of this Church hath appointed, that such as after admonition, continue in an usuall neglect of Prayer, and the Worship of God in their families, shall bee suspended from the Lords-Supper, till they amend: Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse, adultery or the like, must these scandalous sinnes be uncensured, because hee hath taken upon him a forme of godlinesse? God forbid. 'Tis just so here, refusers of the Covenant, and railers against it, are justly censured: But withall, if wickednesse and Malignancie, be found in any that have taken the Covenant; their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this question, if new objections coming to my eares, had not drawn me forth to this length. And now I finde one objection more. Some say, the arguments before brought from Scripture, prove not the unlawfulnesse of confederacies, and associations with Idolaters, Heretickes, or prophane persons of the same Kingdome, but onely with those of another Kingdome. *Answ.* 1. Then by the confession of those that make the objection, 'tis at least unlawfull, to associate our selves with any of another Kingdome, who are of a false Religion, or wicked life.

2. If

2. If familiar fellowſhip, even with the wicked of the ſame Kingdome be unlawfull, then is a military aſſociation with them unlawfull; for it cannot be without conſulting, conferring, converſing frequently together. It were a prophane abuſing, and mocking of Scripture to ſay, that we are forbidden to converſe familiarly with the ungodly of another kingdome, but not with the ungodly of the ſame kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the ſame Kingdom, for what is this, but to open a wide gate upon the one hand, while wee ſeem to ſhut a narrow gate upon the other hand? 3. Were not thoſe military aſſociations, 2 *Chron.* 19. 2. and 25. 7, 8. condemned upon this reaſon, becauſe the aſſociats were ungodly, haters of the Lord, and becauſe God was not with them. Now then, *à quatenus ad omne*, the reaſon holds equally againſt aſſociations with any, of whom it can be truly ſaid, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Iſrael* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not ſo much from wicked heathens (there was not ſo much fear of that) as from wicked *Iſraelites*. 5. Saith not *David*, *I will early deſtroy all the wicked of the land*, Pſal. 101. 8. and, *Depart from me all ye workers of iniquity*, Pſal. 6. 9. How can it then be imagined, that he would make any of them his aſſociats, and helpers in Warre.

Amandus Polanus Comment. in *Ezek:* 16. 26, 27, 28. *Qui Eccleſiæ ſcortationem, hoc eſt idololatriam vel falſam doctrinam, & confederationes cum impiis reprehendit, non eſt Hereticus, non eſt Schiſmaticus, non eſt ingratus adverſus matrem Eccleſiam: Alioquin etiam* Ezekiel *cum* Jeremiâ, *aliiſque Prophetis, fuiſſet Hereticus, aut Schiſmaticus, aut ingratus.*

CHAP. XV.

Of uniformity in Religion, worship of God, and Church Government.

THe word *Vniformity* is become als odious to divers who plead for Liberty and Tolleration, as the word *Conformity* was in the Prelats times. Hence proceeded Mr *Delles* book againſt uniformity, and Mr *Burtons* book, intituled, *Conformities deformity*. I confeſſe my love and deſire of uniformity hath not made mee any whit to depart from my former principles againſt the Prelaticall conformity, or the aſtricting of mens conſciences (at leaſt in point of practiſe and obſervation) to certain rites, whether unlawful or indifferent in their own nature, under pain of cenſure. Yet I muſt needs juſtifie (as not only lawfull, but laudable) what the ſolemne League and Covenant of the three Kingdoms, obligeth us unto, namely to endeavour to bring the Churches of God in the three Kingdomes to the neareſt conjunction and uniformity in one Confeſſion of Faith, one Directory of Worſhip, one forme of Church Government and Catechiſme.

It is alwayes to be remembred, that good things, yea the beſt things may be dangerouſly abuſed by the corruptions of Men, eſpecially when the times are generally corrupted. *Luther* had reaſon in his time, and as the caſe ſtood then, to decline a generall Synod of Proteſtants for unity in ceremonies (which ſome moved for) before the doctrine of Faith, and the ſubſtance of the Goſpell was ſetled. He ſaid the name of Synods and Counſels was almoſt als much ſuſpected with him, as the name of free will, and that he would have the Churches freely and voluntarly to comply and conforme in externall rites, by following the beſt examples in theſe things, but by

no means to be compelled to it, or ſhares prepared for the conſciences of the weak. See *Melchior Adamus in vit: Lutheri pag:* 128,129. But if *Luther* had found als good opportunity and als much poſſibility of attayning a right uniformity in Church government and Worſhip, as God vouchſafeth us in this age, I do not doubt, but he had been more zealous for it, then any of us now are, or if hee had been in *Calvins* ſtead, I make no queſtion he had done in this buſineſſe as *Calvin* did. So that we ought to impute it rather to their times and places in which they lived, then to the difference of their Spirits, that *Luthers* zeal was wholly ſpent upon the doctrine of Free grace. *Calvins* zeal did alſo extend it ſelf to Diſcipline, about which *Luther* was unwilling to make any buſines at all. But for further ſatisfaction to truly tender conſciences, and that they may not fear we are leading them back again to Egypt, I deſire that theſe particular differences between the Prelaticall Conformity, and the Presbyteriall uniformity according to the Covenant, may be well obſerved.

Firſt, they did after the Heatheniſh and Popiſh maner affect at ceremonies, and a Pompous externall ſplendor and ſpectability, and made the Kingdome of God come with obſervation. We deſire to retain only the ancient Apoſtolicall ſimplicity and ſingleneſſe, and we conceive the fewer ceremonies, the better, knowing that the minds of people are thereby inveagled and diſtracted from the ſpirituall and inward duties.

Mentes humanæ mirificè capiuntur & faſcinãtur ceremonialium ſplendore & pompa Hoſpin: epiſt: ante lib de orig: monacho.

2. Much of the Prelaticall Conformity conſiſted in ſuch things as were in themſelves & in their own nature unlawful, and contrary to the word. Shew us the like in any part of our uniformity, then let that thing never more be heard of. Uniformity in any thing which is unlawfull is a great aggravation of the ſin.

3. They conformed to the Papiſts, we to the example of

the beſt reformed Churches, which differeth als much frm. their way, as ſhe that is dreſſed like other honeſt women differeth from her that is dreſſed like a whore.

4. The Prelatical conformity was for the moſt part made up of ſacred ceremonies, which had been groſſely and notoriouſly abuſed either to Idolatry or Superſtition, and therefore being things of no neceſſary uſe, ought not to have been continued, but aboliſhed as the brazen ſerpent was by *Hezekiah*.

But in our uniformity now excepted againſt, I know no ſuch thing (and I am confident no man can give inſtance of any ſuch thing in it) as a ſacred Religious rite or thing which hath neither from Scripture nor nature any neceſſary uſe, and hath been notoriouſly abuſed to idolatry or ſuperſtition, if any ſuch thing can be found, I ſhall confeſſe it ought not to be continued.

5. They impoſed upon others and practiſed themſelves ceremonies (acknowledged by themſelves to be in their own nature meerly indifferent, but looked upon by many thouſands of godly people, as unlawfull and contrary to the word) to the great ſcandall and offence of their brethren. Our principle is, that things indifferent ought not to be practiſed with the ſcandall and offence of the godly.

6. Their way was deſtructive to true Chriſtian Liberty both of Conſcience and practiſe, compelling the practiſe and conſcience it ſelf, by the meer will and authority of the Law-makers. *Obedite præpoſitis* was the great argument with them to ſatisfie conſciences, *Sic volo, ſic jubeo, ſit pro ratione voluntas*. We ſay that no Canons nor conſtitutions of the Church can bind the conſcience *niſi per & propter verbum Dei*, *i.e.* except in ſo far as they are grounded upon and warrantable by the word of God, at leaſt by conſequence, and by the Generall rules thereof. And that Canons concerning things indifferent bind not *extra caſum ſcandali & contemptus*, *i.e.* when they may be omitted

ted without giving ſcandall, or ſhewing any contempt of the Eccleſiaſticall authority.

7. The Prelaticall ordinances were *after the commandements and Doctrines of men*, as the Apoſtle ſpeaks, *Col:* 2, 22. compare *Mat:* 15. 9. *But in vain do they worſhip me, teaching for doctrines the commandements of men.* Where *doctrines* may fitly expreſse the nature of ſignificant myſterious ceremonies (ſuch as was the Phariſaicall waſhing of hands, cups, tables, &c. to teach and ſignifie holines) all ſacred ſignificant ceremonies of mans devyſing, we condemne as an addition to the word of God, which is forbidden no leſse then a diminution from it. Let many of thoſe who object againſt our uniformity, examine whether their own way hath not ſomewhat in it, which is a ſacred ſignificant ceremony of humane invention, and without the word; for inſtance, the anointing of the ſick in theſe dayes when the miracle is ceaſed, the Church Covenant, *&c.* For our part, except it be a circumſtance, ſuch as belongeth to the decency and order, which ought to appear in all humane ſocieties and actions whether civill or ſacred, we hold that the Church hath not power to determine or enjoyne any thing belonging to Religion: And even of theſe circumſtances we ſay that although they be ſo numerous and ſo various, that all circumſtances belonging to all times and places could not be particularly determined in Scripture, yet the Church ought to order them ſo, and hath no power to order them otherwiſe, then as may beſt agree with the generall rules of the Word. Now ſetting aſide the circumſtantials, there is not any ſubſtantiall part of the uniformity according to the Covenant, which is not either expreſly grounded upon the word of God, or by neceſſary conſequence drawn from it, and ſo no commandement of men, but of God.

Other differences I might adde, but theſe may abundantly ſuffice to ſhew that the Prelaticall conformity and the Presby-

terian uniformity are no leſſe contrary one to another, then darknes and light, black and white, bitter and ſweet, bad and good.

And now having thus cleared the true nature and notion of Uniformity, that its altogether another thing from that which its oppoſers apprehend it to be, the work of arguing for it may be the ſhorter and eaſier, Mr. *Dell* in his diſcourſe againſt uniformity, argueth againſt it both from nature and from Scripture. I confeſſe if one will *tranſire de genere in genus*, as he doth, its eaſie to find a diſconformity between one thing and another, either in the works of Creation, or in the things recorded in Scripture. But if one will look after uniformity *in uno & eodem genere*, in one and the ſame kind of things (which is the uniformity we plead for) then both nature & Scripture giveth us preſidents not againſt uniformity, but for it. It is a maxime in naturall Philoſophy, that *motus Cæli eſt ſemper uniformis velocitate*, the Heavens do not move ſometime more ſlowly, ſometime more ſwiftly, but ever uniformly. God himſelf tels us of the ſweet influences of *Pleiades*, of the bands of *Orion*, of the bringing foorth of *Mazaroth* in his ſeaſon, and of the other ordinances of Heaven, which all the power on earth cannot alter nor put out of courſe, *Job* 38, 31, 32, 33, of the ſea which is ſhut up within the decreed place, & within the doors and barres which it cannot paſſe, *verſ*: 10, 11. And generally all the great works which God doeth there diſcourſe of, each of them in its own kinde is uniforme to it ſelf: So likewiſe, *Pſal*: 104. Hath not God ſaid, that *while the earth remaineth, ſeed time and harveſt, and cold and heat, and ſommer and winter, day and night ſhall not ceaſe*, *Gen*. 8, 22. If there were not an uniformity in nature, how could fair weather be known by a red ſky in the evening, or foul weather by a red and louring ſky in the morning? *Mat*: 16, 2, 3. If there be not an uniformity in nature, why ſaith *Salomon*, *The thing that hath been, it is that*

which

which shall be, and there is no new thing under the Sun. Eccl. 1.9. is it not an uniformity in nature that *the Stork in the heavens knoweth her appointed times, and the Turtle, and the Cran, and the Swallow observe the time of their comming,* Jer. 8.75. Is not that an uniformity in nature? Jo. 4.35. *There are yet foure mone hs and then cometh harvest:* As the Apostle saith of the members of the body which we think to be lesse honourable, *upon these we bestow more abundant honour,* 1 Cor. 12.23, so I may say of these things in nature which may perhaps seem to have least uniformity in them (such as the waxing and weaning of the Moon, the ebbing and flowing of the Sea, and the like) even in these a very great uniformity may be observed.

As for Scripture presidents, There was in the old Testament a marvelous great uniformity both in the substantialls and rituals of the worship and service of God. For instance, Num. 9.3. 'tis said of the Passeover, *ye shall keep it in his appointed season according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.* Exod. 12,49. *One Law shall be to him that is homeborn, & unto the stranger that sojurneth among you.* Another instance see in the Sacrifices, *Levit,* first 7. chapters. Another instance *Act.* 15,21. *For* Moses *of old time hath in every city them that preach him, being raed in the Synagogues every Sabboth day.* A fourth instance in the courses and services of the Priests and Levits, 1 *Chron,* 23, 24, 25, *&* 26. *Luke* 1. 8, 9. The like in other instances.

Of the Church of the new Testament, it was propheſied, that God would give them one way, aswell as one heart, *Jer:* 32.39. that there shall not onely be one Lord, but his Name one, *Zack:* 14.9. Wee are exhorted to walk by the same rule, so farre as we have attained, that is, to study uniformity, not diversity in those things which are agreed upon to bee good and right, *Phil.* 3.16. Doeth not the Apostle plainly intimat and commend an uniformity in the Worship of God,

1. *Cor:*

1 Cor. 14. 27. *If any man ſpeak in an unknown tongue, let it be by two, or, at the moſt, by three, and that by courſe, and let one interpret*, verſ. 33. *for God is not the author of confuſion, but of peace, as in all the Churches of the Saints*, verſ. 40. *Let all things bee done decently and in order.* Hee limiteth the Prophets to that ſame number, of two or three; even as he limiteth thoſe that had the gift of tongues, *verſ.* 29. And was it not a great uniformity, that he would have every man who prayed, or propheſied, to have his head uncovered, and every woman covered, 1 *Cor.* 11. Doeth not the ſame Apoſtle, beſides the Doctrine of faith, and practicall duties of a Chriſtian life, deliver ſeverall Canons to bee obſerved in the Ordination and Admiſſion of Elders and Deacons, concerning widows, concerning accuſations, admonitions, cenſures, and other things belonging to Church policy, as appeareth, eſpecially from the Epiſtles to *Timothy and Titus?* And 1 *Cor:* 16. 1, 2. hee will have an uniformity between the Churches of *Galatia*, and of *Corinth*, in the very day of putting forth their charity. *Now concerning the colection for the Saints, as I have given order to the Churches of* Galatia, *even ſo doe you, upon the firſt day of the week, let every one of you lay by him in ſtore*, &c. In the ancient Church, although there was not an uniformity in all particulars among all the Churches; for inſtance in the point of faſting, ſome faſting on the Sabbath, ſome not, ſome taking the Lords-Supper faſting, ſome after meals, which differences in faſting, gave occaſion to the old rule: *diſſonantia jejunii non diſſolvit conſonantiam fidei.* Although likewiſe, there was a great difference between the cuſtome of one Church and another, in the time and manner of celebrating the Lords-Supper. And in other particulars, as *Auguſtine*, *Socrates* and the Author of the *Tripartite* Hiſtory, record unto us. Yet the *Centuryes* and other eccleſiaſticall Hiſtorians, ſhew us in every *Century*, a great uniformity in thoſe ancient times, even in very

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ry many things belonging to Church government, and forme of Worſhip. Neither can any man doubt of the great uniformity in the ancient Church: Who is not a ſtranger to the Canons of the ancient Councells. And although *Irenæus* and others juſtly blamed *Victor* Biſhop of *Rome*, for excommunicating the Churches of *Aſia*, and the *Quartodecimans*, becauſe of their diſconformity, in keeping of *Eaſter*, yet the endeavoring of the neareſt uniformity in that particular, was ſo farre from being blamed, that it was one cauſe (though neither the ſole nor principall) of the calling and conveening the Councell of *Nice*, which Councell did not leave it arbitary to every one, to follow their owne opinion concerning *Eaſter*, but by their Canon determined, that it ſhould not be keept upon the ſame day with the Jews, that is, upon the 14. day of the moneth.

CHAP. XVI.

Whether it be lawfull, juſt, and expedient, that there be an ordinance of Parliament, for the taking of the ſolemne League and Covenant, by all perſons in the Kingdome, under a conſiderable penaltie. Or an anſwer returned to a Gentleman, who had conſulted a friend concerning this queſtion.

FIrſt of all, that I may rightly deduce and ſtate the matter of fact, 'tis to be remembred.

That the ſolemne League and Covenant hath been the ſtrongeſt band of Union in this common cauſe of Religion and Liberty, and that which the common enemies, have mainly endeavoured with all their might to overthrow.

That the chief motive to engage *Scotland*, was profeſſed to

be the Reformation of Religion, and uniformity according to the Covenant.

That the League and Treaty between the two Kingdomes, is in pursuance of the ends of the Covenant, especially the aforsaid ends of Religion.

That the declaration of both Kindomes, emitted to other Nations, doeth hold forth to the world, that our war is for the ends of the Covenant, and that we should never lay down armes, till these were obtained.

That by order of Parliament, the Covenant was turned in Latine; and sent abroad to the reformed Churches, with letters from the Assembly of Divines.

That upon the former assurances, the Church and Kingdome of *Scotland*, the Parliaments of both Kingdomes, the Assembly of Divines, the city of *London*, and many thousands in *England*, have taken the Covenant, and have sworne most solemnly, that they shall constantly, really, and sincerly, during all the dayes of their lifetime, with their lives and fortunes, stand to the performance of it. And both Kingdomes have suffered the losse of their goods chearfully, laid out their means, and laid downe their lives resolutly in pursuance thereof.

At the Treaty of *Vxbridge*, the propositions for Religion (of which the confirming of the Covenant, is the first and chiefest) were acknowledged to be of such excellency, and absolute necessity, as they were appointed to be treated of in the first place, and that no peace nor agreement should be, till they were first agreed unto.

The same Propositions for Religion, are yet set down in the first place amongst the Propositions sent last to the King, as being agreed unto by the Parliaments of both Kingdomes.

And that now the Kings answer to the Propositions is delayed,

layed, the houſe of Commons have thought fit, to turne the Propoſitions into Ordinances, to ſhew their conſtant reſolution of adhering thereto, and that they may be of greater force, and receave the better obedience from the Subjects, have converted the Propoſitions for civill matters into Ordinances, and (that their zeal and conſtancy may appear for Religion, which is of greateſt moment, and wherein the glory of God, and the good of his Church is moſt concerned) it is deſired, that the Propoſitions concerning the Covenant, may be likewiſe turned into an ordinance, with a conſiderable penalty, that ſo we may give ſome reall evidence, that we do not ſeek the things of this world in the firſt place, and the Kingdome of Heaven, and the righteouſneſſe of it in the laſt; Much leſſe, that *Demas*-like we forſake it as lovers of this preſent world.

Now the grounds and reaſons for ſuch an Ordinance may be theſe.

1. It were a great unthankfulnſſe to God, if after ſacred and ſolemne vowes made in time of our greateſt dangers, and when after our vowes, God hath begun to deliver us, and hath diſſipated our Enemies, we ſhould now grow wearie of paying, and performing thoſe vowes. We may ſay of the Covenant, as the Prophet ſaid of the laying of the foundation of the ſecond Temple. Conſider whether from that very day God did not ſenſibly bleſſe us, and give a teſtimony from Heaven, to his own Cauſe and Covenant. And now ſhall the Covenant which was our glory and ornament before God and men, be laid aſide as a worme or moth-eaten garment? God forbid.

2. If the taking of the ſolemne League and Covenant, bee not enjoyned by authority of Parliaments, under a penalty, but left arbitrary, this were an opening in ſtead of ſhutting of the doore unto as many as are apt and inclinable to refuſe and

oppoſe the Covenant, yea, to as many as write or ſpeak againſt it, and maintaine opinions or practiſes contrary to it. The impiety and obſtinacy of ſuch perſons, if not puniſhed, but connived at, or tacitely permitted by the Parliaments, involveth them and the Nation as partakers of the ſinne, and ſo conſequently of the judgement.

Although the oath which *Joſhua* and the Princes of Iſrael made to the *Gibeonites*, was made unadviſedly, and without asking counſell from the mouth of the Lord, yet ſome hundred yeares after being broken, that breach brought a nationall judgement, till juſtice was done upon the offenders. How much more may a Nationall judgement bee feared, if even in our dayes the contempt and violation of a moſt lawfull and ſacred oath, bee winked at? Surely God will not wink at their ſinne, who wink at his diſhonour. Better not to have vowed, then not to pay and performe.

3. When King *Joſiah* made a ſolemne Covenant (the effect whereof was a through Reformation, the taking away of the ancient and long continued high places, the deſtroying of *Baals* Veſſels, Altars, Prieſts, *&c.* 2 *Kings* 23. throughout) he didnot leave this Covenant arbitrary: *But he cauſed all that were preſent in Jeruſalem, and Benjamine to ſtand to it,* 2 *Chron.* 34. 32. In all which he is ſet forth as a preſident to Chriſtian Reformers, that they may know their duety in like caſes.

4. All who did take the ſolemne League and Covenant are thereby obleiged in their ſeverall places and callings (and ſo the houſes of Parliament in their place and calling) to endeavour the extirpation of Popery, Prelacy, Hereſie, Schiſme, Superſtition, and Prophanneſſe. How is this part of the oath of God fulfilled, if the Covenant it ſelfe, made for the extirpation of all theſe, be left arbitrary?

5. The Vow and Proteſtation was not left arbitrary. For by the vote, *July* 30. 1641. it was reſolved upon the queſtion

ſtion, that whoſoever would not take that Proteſtation, are declared to be unfit to bear any office in the Church or State, which was accordingly publiſhed. But the ſolemne League and Covenant muſt be at leaſt more effectuall then the Proteſtation, for the narrative, or preface of the Covenant, holdeth forth the neceſſity of the ſame, as a more effectuall means to be uſed, after other means of Supplication, Remonſtrance, and Proteſtation.

6. This ſame ſolemne League and Covenant was not in the beginning left arbitrary, for ſome members were ſuſpended from the houſe, for not taking it. And in the Ordinance, 2 *Feb*: 1643. it is ordained and enjoyned, that it be ſolemnly taken in all places throughout the Kingdome of *England*, and dominion of *Wales*. And withall, in the inſtructions and orders of Parliament, then ſent into the Committees, it was appointed that the names of ſuch as refuſe it, ſhould be returned to the Parliament, that they may take ſuch further courſe with them, as they ſhall thinke fit. In the Ordinance of Parliament, for Ordination of Miniſters, (both the firſt and the laſt Ordinance) the perſon to be ordained, is appointed and obleiged to addreſſe himſelf to the Presbyterie: *and bring with him a teſtimony of his taking the Covenant of the three Kingdomes.* Again, by the ordinance for election of Elders, dated the 19. of *Aug*: 1645. No member of any Congregation, may concurre or have voice in the chooſing of Elders, but ſuch as have taken the Nationall Covenant.

7. In the firſt Article of the Treaty between the Kingdomes, ſigned *Novemb*: 29. 1643. 'Tis agreed and concluded, that the Covenant bee ſworne and ſubſcribed by both Kingdomes, not that it ſhall bee taken by as many as will in both Kingdomes, but that it ſhall bee taken by both Kingdomes. How ſhall this be performed, if it bee ſtill left arbitrary?

8. In the Propoſitions of peace, 'tis plainly ſuppoſed and intimated, that the taking of the Covenant ſhall bee enjoyned under ſome penalty. Otherwiſe we have not delt faithfully, neither with God nor man, in tendering that ſecond Propoſition to the King, concerning his conſent to an act of Parliament in both Kingdomes reſpectively, for the enjoyning the taking of the Covenant, by all the Subjects of the three Kingdomes with ſuch penalties as by mutuall advice of both Kingdomes, ſhall be agreed upon.

9. If other Propoſitions of peace be turned into Ordinances, and this of the Covenant not ſo, it will ſtrengthen the calumnies caſt upon the Parliament by the Malignant party, that they have had no intention to ſetle Religion according to the Covenant, but that they entred into the Covenant for bringing in the *Scots* to their aſſiſtance, and for gaining the good opinion of the reformed Churches.

10. It will alſo be a dangerous preſident to ſeparat between the legiſlative power, and the corrective or punitive power. For if after the ordinance of Parliament injoyning and ordaining that the Covenant be taken univerſally throughout the whole Kingdome, there be no ſanction nor penalty upon theſe who ſhall refuſe it, let wiſe men judge, whether this may not expoſe the authority of Parliament to contempt.

11 I ſhal conclud with this Syllogiſme, That which is not only ſinful in it ſelf, but a great diſhonour to God, a great ſcandall to the Church, & withall a diſobedience to the lawfull Ordinance of authority, may and ought to be puniſhed, by this Chriſtian and reforming Parliament. But their offence which ſtill refuſe to take the Covenant, is not only ſinfull in it ſelf, but a great diſhonour to God, a great ſcandall to the Church, and withall a diſobedience to the lawful Ordinance of Authority.

Therefore the offence of theſe who ſtill refuſe to take the Covenant

Covenant, may and ought to be punished by this Christian and reforming Parliament.

Objections answered.

1 *Object.* The Covenant ought not to be compulsory but free: Good things grow evill when mens consciences are thereunto forced. *Answ.* 1. An Ordinance injoyning the taking of it under a certain penalty, were no other compulsion, then was used by King *Josiah* and others, yea by this present Parliament upon their own Members, and upon Ministers to be ordained, as is evident by the passages above expressed. The Parliament hath also by their Ordinance dated the 23. of *August* 1645. imposed the Directory of Worship under certain mulcts and penalties to be inflicted upon such as do not observe it, or preach or write against it. 2. Tis no tyranny over mens consciences, to punish a great and scandalous sin (such as the refusing and opposing of the Covenant, or a divyding from it) althogh the offender in his conscience believe it to be no sin, yea peradventur believe it to be a duety. Otherwise it had been tyranny over the Conscience to punish those who killed the Apostles, because they thought they were doing God good service, *Joh.* 16, 2. Thirdly, if they who make this Objection be so tender of mens consciences, why would they keep up an Army when there is no Enemy, and continue taxes and burthens upon the exhausted Counties, which are altogether against the consciences of the generality of people in the Kingdome. If in these things they will have the conscience of any to be forced, and in the Covenant the consciences of some left at liberty, this is not fair and equall, and it will be generally apprehended, that such men study their own interest more then the Publick.

2. *Object:* The Covenant was occasionall, and temporary, being made upon the occasion of the prevalency and growing power of the Enemy (as is mentioned in the narrative) which foundation being taken away, the superstructure cannot stand.

Answ. 1.

Answ. 1. *Ex malis moribus bonæ nascuntur Leges.* Shall wee therefore be no longer bound to obey and maintaine good lawes, becauſe the evils which gave occaſion to their making have ceaſed. 2. The Covenant doth in expreſſe words oblige us conſtantly, and all the dayes of our lives, to purſue the ends therein expreſſed. So that to hold it but a Temporary obligation is a breach of Covenant. 3. There is not any one of the ends of the Covenant which is yet fully attained. The very Directory of Worſhip is not obſerved in moſt places of the Kingdome. Neither is the abolitione of Prelacy, and of the Book of common prayer yet eſtabliſhed by Act of Parliament 4. If we had attained the ends of the Covenant (which we have not) yet *non minor eſt virtus quam quærere parta tueri*, and the recidivation may prove worſe then the firſt diſeaſe.

3. *Object.* Some things in the Covenant are diſputable, for inſtance, good and learned men differ in their opinions about Prelacy. *Answ:* 1. The oath of Supremacy was much more diſputable, and great diſputs there were among good and learned men about it, yet it hath been impoſed upon all Members of Parliament. 2. If the very materials of the Covenant be ſtuck at, whether they be good in themſelves, there is the greater danger to leave all men to abound in their own ſenſe, concerning things of the higheſt conſequence.

4. *Object:* The Army which hath ſerved us ſo faithfully and regained our Liberties, ſhall by this Ordinance looſe their own greateſt Liberty, which is the Liberty of their conſciences. *Answ:* 1. In the Ordinance and Inſtructions of Parliament dated the 2 *Feb:* 1643. It was ordained that the Covenant ſhould be ſpeedily ſent to my Lord Generall, and the Lord Admirall, and all other Commanders in Cheiff, Governours of Towns, &c. to the end it may be taken by all Officers and Souldiers under their command. I hope the Parliament did not here take from their Army the Liberty of their conſciences.

2. The

2. The Army must either take Lawes from the Parliament, or give Laws to the Parliament. If they will as the Parliaments servants, submit themselves to the Ordinances of the Parliament (which hath ever been professed they would doe) then the objection is taken away. But if they will be the Parliaments Masters or fellows, and Independent upon the Parliament it self, and at libertie to reject as they list so good or wholesome an Ordinance a the taking of the Covenant, then God have mercy upon us, if the Parliament doe not preserve their owne rights and priviledges, with which the Kingdome hath entrusted them. 3. If an Ordinance imposing the taking of the Covenant under a considerable penaltie, be to the Army *scandalum acceptum*. The not passing of such an Ordinance will be *scandalum datum* to the city of *London*, and to many thousands of the godly and well affected of the Kingdome, both Ministers and People, who have faithfully adhered to, and served the Parliament, and will still hazard their lives and fortunes in pursuance of the ends of the Covenant; yea, a horrible scandall to the reformed Churches abroad, whose hearts were once comforted and raised up to expect better things. 4. God forbid, there be any such in the houses of Parliament, as would admit of deformation in stead of Reformation, and all maner of confusion in place of government. Would not this be the ready way to banish all Religion, and open a door for all sorts of Schisme and Hæresie? And shall this be the fruits of the Labours, blood and expences of the three Kingdomes, in place of Reformation and Uniformity, to admit of such a Liberty and horrible confusion? Let it not be told in *Gath*, nor published in *Askelon*, least the *Philistims* rejoice, least the daughters of the uncircumcised triumph.

CHAP. XVII.

Of Infant Baptiſme.

MAſter *Tombes* in his Apology for the two Treatiſes, and appendix concerning Infant Baptiſme, inſerts a letter to Mr. *Selden*, *pag.* 90. in which he intimateth his opinion, that Pædobaptiſme did not ſucceed into the roome of circumciſion, wherein he ſaith, hee was the more confirmed, having read of Baptiſme, uſed among the Jews before the time of *John Baptiſt*, in their admitting of Proſelytes, and that therefore *John* was not accuſed for Baptizing, as if that had been a Novation or new rite introduced, but for Baptizing without authority.

I do not marvell that Mr. *Tombes* is ſo cautious, that Baptiſme ſhould not be thought to ſucceed into the roome of circumciſion, for ſo he ſhould make baptiſme more like to the circumciſion of the *Arabians*, who are not circumciſed, till they be 13. years old (as *Zonaras Annal. tom.* 1. *de rebus Judaicis*, *pag.* 13. tels us) becauſe their forefather *Iſhmael* was circumciſed about that age, then to the circumciſion of the eight day, ordinarly uſed among the people of God under the old Teſtamene. For my part, I think the Apoſtle, *Col.* 2. 11, 12, doth plainly hold forth, that baptiſme hath ſucceeded into the roome of circumciſion: which is alſo the common and receaved opinion of Divines. However, becauſe Mr. *Tombes* doth rather think that the Chriſtian baptiſme, ſucceedeth to that baptiſme uſed among the Jews in their admiſſion of Proſelytes, this hath Miniſtred occaſion to mee, to apply my thoughts, to ſearch a little into the Originall of Baptiſme by water, and whether the Originall thereof, or that which God

had

had respect unto in the institution thereof, maketh any thing against, or for Infant-baptisme.

That Baptizing with water is a divine institution, is plaine from *John* 1. 33. *Hee that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c.* As for that which this institution had reference unto in the old Testament, or Jewish customs, first of all consider *Ezech.* 16. 4. *As for thy nativity in the day thou wast borne, thy navell was not cut, neither was thou washed in water to supple thee, &c.* Where the *Chaldee* saith, *The Congregation of* Israel *was like unto a childe cast out into the open field, whose navell is not cut, and it is not washed in water, that it might be cleansed.* The *Septuagint* whom *Hierome* followeth, *and thou art not washed in water unto salvation.* εἰς σωτηρίαν *in salutem.* *Hierome* applyeth it to Baptisme, as being necessary even to Infants who are in their bloud and sinfull pollution, and have therefore need to bee washed in the Laver of regeneration, and baptized.

Hier. in Ezech. 16. & in aqua non es lota in salutem. Cruenta infantium corpora, statim ut emittuntur ex utero lavari solent. Ita ut generatio spiritualis, lavacro indiget salutari. Nullus enim mundus à sorde nec si unius quidem diei fuerit vita ejus, & in Psalmis legitur: In iniquitatibus conceptus sum, & in delictis concepit me mater mea. Secunda nativitas solvit primam nativitatem. Scriptum est enim. Nisi quis renatus fuerit ex aqua & Spiritu Sancto, non potest intrare in regnum dei. Multaque sunt lavacra quæ Ethnici in Mysteriis suis, & Hæretici pollicentur, qui omnes lavant, sed non lavant in salutem. Propterea additum est, & aqua non es lota in salutem. Quod quidem non solum de Hæreticis, sed de Ecclesiasticis intelligi potest; qui non plena fide accipiunt Baptismum salutare.

Not onely the Hebrews, but the Heathens had a custome of washing Infants soon after their birth, in those hote countries. Hence that of *Virgil. lib.* 9. *Æneid.*——

Durum à stirpe genus, natos ad flumina primum
Deferimus, sævoque gelu duramus, & æstu.

Pineda de rebus Solomonis, *lib* 1. *cap:* 13. noteth that from the Hebrews and Egyptians, this custome of washing new born babes was derived almost to all nations, for which purpose, he citeth many Testimonies.

In the next place conſider, that as the inſtitution of Baptiſme by water related to that in *Ezech.* 16. 4. So alſo to the Typicall Baptiſme of all the Children of *Iſrael*, men, women, and children in the red ſea, and in the cloud, 1 *Cor.* 10. 1. 2. *Moreover brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea. And were all baptized unto* Moſes *in the cloud and the ſea.* The Apoſtle ſpeaking there of the Church which was brought out of Egypt (whom he calls our fathers, becauſe they were the people and Church of God long before us, and from them the law and ſervice of God was tranſmitted and propagated to us) ſheweth that as their Sacraments could not profit them to ſalvation, they living in ſinne and provoking God after they had receaved thoſe Sacraments, no more can our Sacraments profit us, if wee ſinne as they did. For their privi-ledges were the ſame with ours. The Manna and Water out of the Rocke was the ſame for ſubſtance and ſignification to them, which the Supper of the Lord is to us; the ſame ſpirituall meat, the ſame ſpirituall drinke was given both to them and us. So likewiſe their paſſing through the Sea, and under the cloud was the very ſame for ſubſtance and ſignification with our Baptiſme, and they were externally baptized with a true Sacrament of Baptiſme, as well as wee. That Baptiſme of theirs, did fitly reſemble this Baptiſme of ours in diverſe reſpects. For inſtance. 1. They were firſt brought out of Egypt before they were brought through the ſea, ſo we are firſt redeemed by Chriſt, and finde grace and favour in his eyes, before we receave the ſeals of the Covenant of grace. Baptiſme is intended onely for the redeemed of the Lord. 2. They were baptized unto *Moſes*, (or as the *Syriak*, and *Arabik*, as likewiſe *Auguſtine*, by *Moſes*) that is, *Moſes* was the leader and commander of the people, (ſo *Theophylact*) and hee the Captaine of their ſalvation, or rather *Moſes* was a typicall Me-

Mediatour typifying Christ; or they were baptized unto *Moses*, that is, they were by Baptisme dedicated and consecrated to that Doctrine, Covenant, promise of life, faith and obedience, which God revealed by the hand of *Moses*. So are we baptized unto Christ, or unto his death, and the benefits and fruits thereof. The same Covenant of grace for substance, was sealed by their Baptisme and ours. 3. That Baptisme of theirs did visibly separat between them and the Egyptians: for the cloud divided them from the Egyptians, and the Sea drowned the Egyptians. So our Baptisme, which is unto us a token of Salvation, is unto aliens and those without a token of perdition, and distinguisheth between the Church and the rest of the world. 4. Their Baptisme was by water, both in the sea and cloud (it being also probably conceaved, that they were sprinkled with drops both of the sea and cloud) so is ours by water. 5. The sea resembleth the water, the cloud resembleth the Spirit in our Baptisme. So *Athanasius*. that is beside the water in Baptisme, the Spirit is also powred out from on high, and there is an influence of grace from above, according to the good pleasure of Gods will, upon so many as are ordained to eternall life. That the cloud did typifie the Spirit was *Damascens* observation, who is herein followed by some interpreters. 6. They passed but once through the red sea; but the cloud continued alwayes with them in the wildernesse. So the externall Baptisme is a transient action, and but once used to one person, not reiterated; but the Spirit and gracious presence of God continueth ever with them in this world. 7. They passed through the sea, and were under the cloud, and so baptized, before they did eat of the Manna, or drink of water out of the Rocke, so must wee bee baptized, before we be fit to receave the Lords supper. 8. All that were baptized in the sea and cloud, were not acceptable to God, for with many of them God was not well pleased, and

he ſware in his wrath, that they ſhould not enter into his reſt; ſo of thoſe that are now baptized, many are excluded from the heavenly *Canaan*.

For theſe and the like reſpects the Apoſtle compareth, paralelleth and equalleth their Sacramentall priviledge of Baptiſme with ours. And as *P. Martyr* obſerveth upon the place, the Apoſtle doth not give inſtance in their circumciſion, but in their Baptiſme, that his paralell and compariſon with our Baptiſme might be the more evident. Now therefore if this paralell hold ſo fully, then adde two conſiderations more to make it yet more full; they are both of them againſt the Anabaptiſts. Firſt they were truly baptized with water, when but wet or beſprinkled under the cloud, (and therefore the Apoſtle ſaith, they were *baptized in the cloud*) ſo are we and our children truly baptized with water, when ſprinkled as well as dipped, which is not at all inconſiſtent, but moſt agreable to the ſignification of the verbe βαπτίζειν. For althogh it ſignifie th *immergere, tingere*, in which ſenſe *Julius Pollux, lib: 1. cap. 9.* reckoneth among the paſſions of a ſhip, βαπτίζεσθαι, *ſubmergi* to be drowned or run under water (and if any ſhall contend that the native ſignificatiõ of βαπτίζω, is *mergo*, or *tingo*, I neither think it can be convincingly proved, nor that it maketh againſt ſprinkling though it were proved) this I hope cannot be denied that βαπτίζω doth alſo ſignifie *abluo, lavo*, and ſo is uſed for any maner of waſhing by water, which whoſoever will deny ſhall contradict *Heſychius, Budæus, Stephanus, Scapula, Arias Montanus, Paſor* in their *Lexicons*, and the Holy Ghoſt himſelf, 1 *Cor:* 10. 2. 2 *Heb:* 9. 10 *Luke* 11. 38. with *Mark.* 7. 3, 4. Secondly I obſerve, that though the infants of the people of *Iſrael* were not fitt to eat of the Manna and drink of the water out of the Rock, as thoſe of ſome age did, yet the youngeſt of their infants were baptized and received a ſacramentall ſeal of their intereſt in Chriſt and the covenant of Grace, which is a notable preſident to our infant

Infant-baptiſme, and it muſt needs hold, unleſſe we weaken, yea ſubvert the Apoſtles argumentation in that place. For what more certain then that among ſo many hundreth thouſand people, there were diverſe Infants who had not yet the uſe of reaſon, nor were able to give an account of their Faith? What more uncontravertable then that theſe Infants were with the reſt of the congregation baptized in the Sea and under the cloud, being externally incorporated in the Commonwealth of *Iſrael*, and the ſeed of *Abraham*? What more manifeſt then that the Apoſtle holds foorth to us that their baptiſme was materially or ſubſtantially the ſame with ours, both for the grace ſignified and ſealed, and for the very element of water? So that this Infant-baptiſme of theirs, is (upon the matter and according to the Apoſtles doctrine) a good warrant for Infant-baptiſme among us, as well as if the new Teſtament had expreſly told us that ſome Infants were baptized by Chriſt or his Apoſtles. This argument hath taken deep impreſſion in my thoughts, and while I look after the ſuffrage of Divines, I finde ſome of very good note have had the ſame notion from this Text againſt the Anabaptiſts, ſhewing alſo that their objections againſt Infant-baptiſme fall as heavy upon that baptiſme of the children of *Iſrael*. My Reverent Brother Mr. *Baillie*, hath drawn an argument from the ſame Text for Infant-baptiſme. See *Anabaptiſme. p.* 149, 150.

Synopſ. purior. Theol. Diſp. 44. Theſ. 48. Item exempla infantium Iſraelitiſcorum, qui non minus quam Iſraelitæ adulti, ſub nube & in mari rubro fuerunt Baptizati, teſte Apoſtolo 1 Cor. 10. Gualther. Archetyp. in 1 Cor. 10. 1, 2, Confutantur Anabaptiſtarum errores. Negant infantibus baptiſmum, quia nuſpiã legatur eſſe baptizatos, & quia myſterium non intelligant. At Baptizari ſunt omnes qui mare tranſierunt, inter quos infantes quoque fuerunt. Exod. 20. Deinde neque iſti intellexerunt myſteria, nec ideo Symbola prophanata ſunt.

But now thirdly whereas tis ſtood upon that the Originall of Baptiſme was derived from the Baptiſme uſed among the Jews in the admiſſion of Proſelytes, firſt it muſt be proved by theſe who are of this opinion, that the Jewiſh cuſtome of baptizing

tizing with water the Proselytes whom they received, is older then *John Baptist*, which I finde supposed, yet not proved. Mr. *Ainsworth* on *Gen.* 17. 12. is indeed of that opinion that the custome of baptizing Proselytes, is older then *John Baptist*, but he brings no Testimony for this, older then *Moses Maimonides*. Mr *Marshall* in his defence of Infant baptisme, *pag.* 170. yeeldeth to Mr. *Tombes*, that Baptisme was a knowne rite among the Jews at their admitting of Proselytes, long before it began to be a Sacrament of Divine Institution. And so from Mr. *Tombes* his own supposition, he argueth for Infant baptisme, which he had reason to doe. Neverthelesse I have never yet read any proof or Testimony brought to prove the Baptisme of Proselytes, which is not far short of *John Baptist* or Christs dayes. The Scripture mentions no signe or seal or ceremony of the initiation of Proselytes, but circumcision, after profession of their faith and desire to worship the true God and to be of his people. The baptizing of Proselytes was one of the Jewish traditions and inventions in their later and declining times. When it began I have not yet found, neither have I yet seen any proof which can make that custome older then *John Baptist*, or as old as Christs baptisme. Next let it be proved to be as old as it can, yet the greatest searchers of the Jewish Antiquities have observed that the Baptisme of Proselytes was administred not only to those who were grown up and of age, but to children also under age. So Dr *Buxtorf*. and Mr *Selden*.

Buxt. Lex. Chald. Rabb. & Talumd. pag. 407.

proselyto minorem; conferunt Baptismum ex decreto domus Judicii, hoc est, Senatus. M. Selden de jure nat. & gent. lib. 2. cap. 2. ut Gentiles majores ad hunc modum ex animi sui sententia proselyti fiebant, ita minores (masculi ante annum decimum tertium praeter diem unicum, foeminae ante annum duodecimum & diem insuper expletum) ex sententia sive patris sive fori cui suberant in Judaismum pariter cooptati. Atque actus tam forensis quam paternus assensum eorum tum in circumcisione & Baptismo, tum in sacrificio offerendo quod sequebatur, supplebat. Si vero minor, simulac aetatem compleverat, Judaismo renunciasset, nec eum omnino postquam major evasit, fuisset amplexus, ita dein evanuit, quicquid per initiamenta quibus ex assensu sive paterno, sive forensi cooptatus est, ut in Gentilis plane conditionem rediret.

Such a Proselyte under age the Hebrew writers call גר קטן,

Ger

Ger katan: and they reckon a sonne to be *minor & puer*, from his nativity till he be thirteen years old (for which see *Buxtorf* in the word קטן) so that by their principles a child of one year or two years old might bee baptized as a Proselyt upon the consent of the Father or of the court.

Filius est quo natus est, dum fuerit tredecim annorum vocatur minor et puer.

I conclude, that since the institution of Baptisme by water hath respect unto those baptizings or washings in the old Testament, which are mentioned *Ezek*: 16, 4. 1 *Cor*, 10. 1. 2. whereof Infants as well as aged persons were partakers; and since the very *Talmudists* admit the Infants of Proselytes als wel as themselves to Baptisme, surely Mr. *Tombes* hath gained nothing, but looſed much by starting this question.

I adde another Text, *Eph*: 5. 26. where the Apostle (having respect as I conceive to those passages in the old Testament) saith, that Christ *loved the Church and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it, &c.* Are not the children of the faithful parts of this Church, which Christ loved, and for which he gave himself, that he might sanctifie and cleanse it, and that he might present it to himself a glorious Church, not having spot or wrinkle? If so, then remember that whole Text is copulative; and none that belong to the Church and bodie of Christ may be secluded from any part of the Text. We may als well hold that the Children of beleivers not yet grown up to knowledge and the use of reason, are incapable of the love of Christ, or of justification, sanctification and glorification by Christ, as to hold that they are uncapable of the *washing of water by the word, i.e.* of Baptisme, which cannot be made void, but is efficacious to all the members of Christ, young and old, by vertue of the word of promise and Covenant of grace sealed in that Sacrament; according to that of *Augustine, Accedit verbum ad elementum & fit Sacramentum*: The washing of water, by the word, can no more be restricted to the Church

of aged or actuall beleevers, then Christs love and death with the ends and effects thereof, can be restricted to such. The complication of these benefites, is clearer in the Originall; the the neareſt rendering, whereof is thus, *That cleansing it with the laver of water, by the word, he might sanctifie it.* The Tigurine version thus, *ut illam sanctificaret, mundatam lavacro aquæ*, &c.

CHAP. XVIII.

Of the use of a Table in the Lords Supper. And of the communicants their coming to, and receaving at the Table.

THat a Table ought to be so farre used, as that the Elements of bread and wine ought to be set upon it, is not (I think) controverted; but whether therebe so much light from Scripture, as that all the communicants ought to come to, and receave at the Table; This I conceave to be the question. For resolution whereof, I humbly offer these following considerations.

First of all it may easily appeare, that the first guests whom our Saviour intertained at this Sacrament of his body and bloud, receaved at the Table. *Chrisostome de proditione Judæ*, Serm. 30. Comparing the Eucharisticall supper with the passeover, saith, that both of them was celebrated, ἐν αὐτῇ τῇ τραπέζῃ at or on the very same Table. The common Supper, the Paschall and the Eucharisticall were all at the Table, *Luke* 22.21. *But behold, the hand of him that betrayeth me, is with mee on the table.* John 13. 28. *Now no man at the Table knew, &c.* Which Texts I do not understand of the Lords Supper (as some do) but of the common Supper. But I suppose no man did ever imagine, that the Apostles being before set at the Table, did remove

remove from it when they were to receave the Lords Table. Peradventure it will be replyed (for ſo it hath been replyed by ſome) that the firſt Communicants their ſitting and receaving at the Table, was occaſionall, in reſpect that they had been ſitting before at the common and at the Paſchal ſupper, ſo that in this particular, we are no more bound to follow Chriſts example, then in the other occaſionall cicumſtances, the upper chamber, unleavened bread, after ſupper, *&c.* Beſide, Chriſt had but twelve communicants, unto whom he was to give the Sacrament, and ſo might conveniently make them all ſit at the table, which now in many Churches cannot conveniently be done. Finally, that it is as great a deviation from Chriſts example to have divers ſucceſſive tables, without which innumerous Congregations, all the communicants cannot receave at the table.

I anſwer. 1. 'Tis *gratis dictum*, that ſitting at the Table was occaſionall, or ſuch as hath not a ſtanding, but a temporary reaſon for it, and there is this reaſon to the contrary: occaſionall circumſtances in that action, which are not to be imitated by us, were ſuch as Chriſt was limited unto by the law, or by the providence of God, ſo that therein he was not left at a liberty or latitude to chooſe to doe otherwiſe. For inſtance, it was not allowed by the Law to have any other bread in *Jeruſalem*, during the feaſt of paſſeover, but unleavened bread onely. The upper room was the place aſſigned by the Maſter of the houſe, God ſo ordering. After ſupper it muſt be, becauſe it muſt ſucceed to the paſſeover, being alſo the Teſtament, or latter will of Jeſus Chriſt. There was alſo a providentiall limitation, to ſuch and ſo many communicants, that is, not exceeding the number which was allowed to eat the paſſeover together. Let ſome ſuch reaſon be brought to prove that ſitting at table, was occaſionall, elſe let it not be called ſo. Sure if Chriſt had not thought it fitteſt, and chooſed

it as the best way, that his Disciples should receave his last Supper at the table, it was free to him to have changed their posture without encroachment upon any law of Nature, or upon any providentiall limitation. Secondly, I am herein the more confirmed, because Christ himself, as it were on purpose to shew, that the sitting and receaving at Table was not occasionall, but such a thing as he meant to commend unto us for our imitation, he gives this standing and permanent reason for it, that it is a peice of honour that he will have put upon those whom he inviteth, calleth, and alloweth to eat and drink with him, *Luke* 22. 27. for whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?

This *at meat* is not in the Originall, where wee finde onely ὁ ἀνακείμενος, *he that sitteth*, wee may aswell and better supply *at table*, from *vers.* 21. adde *vers.* 30. That yee may (here I supply from *vers.* 27. and *Matth.* 8. 11. *Sit downe and eat and drinke at my table in my Kingdome, and sit on thrones, judging the twelve Tribes of Israel.* Here is an honour of *Communion*, and an honour of *Jurisdiction*. The honour of *Communion*, is to eat and drink at his Table in his Kingdome, and this honour (signified by their sitting, eating and drinking at his table in his last Supper) he puts upon them as beleeving communicants, so that it belongs to all such. There is another honour joyned with a speciall judiciall prerogative, to sit on Thrones, and judge the twelve Tribes of *Israel*, and herein there is somewhat meant peculiarly of the Apostles, which is notwithstanding mentioned else where in a different phrase, as a Prerogative of all the Saints, 1 *Cor.* 6. 2. Thirdly, it cannot be denyed, but that the first communicants who receaved from Christ, might with more ease and conveniency be placed at the table, then can bee now in many Churches, which have been accustomed to another way. But we must not bring down

our

our rule to our conveniences, rather bring up our conveniencies to our rule. It is no hard matter to alter pewes and such like things in Churches, where the present posture is inconsistent with following the patterne: and a lesse alteration will serve then is apprehended. Fourthly, the flux and reflux (so to speak) of severall successive tables, where there is a great number to communicat, and the repeating, or pronouncing, and applying to those severall tables of receavers, the words, *Take ye, eat ye*, which Christ pronounced but once in one act of distribution, these things (I say) cannot be justly charged as deviations from the example of Christ, when the same providence which limited him to a fewer number, calls us to distribute to a great number. Neither can they who so charge us, ever make good what they alledge, unlesse they prove that although Christ had been distributing this Sacrament to all the 500. Disciples, to whom hee appeared after his resurrection (suppose I say, there had been so many communicants) yet he had given them all at once the elements, and had said but once, *Take ye, eat ye*, and that there had been no intermission at all, nor no partition into severall successive Companies. If this can be proved, then they say much against the use of successive Tables, otherwise not. Fifthly, our dissenting brethren of the *Independent* way, who dislike our severall and successive tables in one Congregation, as a dividing of those who ought to communicat all together, (for they would have none of the Communicants receave the cup, before all of the Congregation who communicat, have receaved the bread) these brethren, I say, may satisfie themselves from their owne principles; For they hold, that although a Congregation encrease so much, as that they cannot, or be so persecured, that they may not meet safely in one place, for the Word and Sacraments, and supposing the Church of *Jerusalem* before the dispersion, *Acts* 8. 1. to have been so numerous, and to have accressed

accreſſed to ſo many thouſands, as could not receave the Sacrament of the Lords Supper, nor ordinarily aſſemble into one place for the Worſhip of God, (that they receaved the Lords Supper in ſeverall companies, and ſeverall houſes, is ordinarily collected from *Acts* 2. 46. *and breaking bread from houſe to houſe*, which the *Syriak* expoundeth expreſſely of the *Euchariſt*.) Yet all this (ſay they) breaks not the Church, but they are ſtill one particular Church. Now if ſeverall companies of the ſame Church aſſembled, and receaving the Lords Supper in ſeverall places, be not a breaking or dividing of the Congregation, nor a deviation from the example of Chriſt, much leſſe can they with any reaſon, charge our communicating by ſeverall companies at ſucceſſive tables, in the ſame meeting place or Aſſembly, to be a breaking of the Congregation, or a deviation from Chriſts example. If one of their Congregations may receave the Sacrament in ſeverall houſes, when (by reaſon of numerouſneſſe) they cannot all receave it together in one houſe, I cannot conceive why they may not much more allow us ſeverall ſucceſſive tables in the Aſſembly, when the whole cannot communicat at one table, ſo much for my firſt argument taken from Chriſts example.

2. The ſecond Argument, I ſhall take from the generall notion and nature of the Lords Supper, as it is *epulum*, a banquet or feaſt. As thoſe things which are competent to every humane ſociety, or lawfull Aſſembly, are alſo competent to the Church and people of God; And that which every ſpeaker which ſpeaks in any publik audience ought to doe, the ſame ought a preacher who ſpeaks to the Church, doe (for inſtance the poſture of his body, and the extenſion of his voice, ought to be ſuch as he may be beſt ſeen and heard) ſo likewiſe thoſe things that are competent, and convenient to every feaſt or banquet, ought not to be wanting in the Lords Supper, which is the marriage feaſt of the Kings ſonne, *Matth.* 22. 2, 3. a great

great Supper, *Luke* 14.16. the Feaſt, 1 *Cor:* 5.8. *Prov.* 9.2. *Cant:* 5.1. whatſoever is more meant in theſe Texts, ſure the Lords Supper is one thing, and a principall thing which is intended. The Lords Supper is not onely a feaſt, but a type, and repreſentation of the Everlaſting feaſt and communion with Chriſt in glory, *Luke* 14.15. *Rev.* 19.9. 'Tis true the marrow and fatneſſe, the ſubſtance and ſweetneſſe of this feaſt in the Lords-Supper, lies in the ſpirituall and inviſible part, yet (as *Irenæus* ſaid) a Sacrament conſiſts of two parts, one earthly and viſible, another heavenly and inviſible, ſo that in the very externall part, although there is that which may difference it from a carnall feaſt, yet there is that which hath a reſemblance of a feaſt, *viz*, the eating and drinking of many together in a publick place, a table covered, comely veſſels, *&c.* Otherwiſe if in the externall diſpenſation, there were no reſemblance of a feaſt, then we ſhould take away the Analogy betwixt the ſigne and the thing ſignified. Now among other things which are ſuteable to every feaſt or banquet, even *ex more recepto apud omnes gentes*, one is, that the gueſts come to, and ſit at the Table; which by the very light of nature, and generall conſent of the Nations, is a token of reſpect, dignity, and honour put upon the gueſts. As likewiſe of friendſhip and commaradſhip, or *ſodalitium*. Thence the Greek proverbe Ἅλα καὶ τράπεζαν μὴ παραβαίνειν, not to violat the ſalt and table. *i.e.* friendſhip, whereof eating at one table was a ſymbole. Thence alſo that *Plautin* phraſe, *communicabo te ſemper menſa mea*. It is aggravation of falſhood, and treachery *they ſhall ſpeak lies at one Table*, that is, under a profeſſion and ſigne of friendſhip, *Dan.* 11.27. When *David* ſaid to *Mephiboſheth*, *thou ſhalt eat bread at my table continually*, 2 *Sam:* 9.7. doe wee think that *David* meant no more, but that *Mephiboſheth* ſhould eat of the Kings meat, and be maintained by his favour? Nay *Mephiboſheths* ſervant had ſo much. But there is an *Emphaſis* put upon

upon eating at the Kings table, more then upon eating of the Kings meat: So the King expoundeth himſelfe, *verſ:* 11. As for *Mephibosheth* ſaid the King, he ſhall eat at my Table, as one of the Kings Sonnes, ſo alſo doth *Mephibosheth* interpret it, 2 *Sam*, 19. 28. Another example (though perhaps it riſe not ſo high) ſee 1 *Kings* 2. 7. *But ſhew kindneſſe to the ſons of* Barzillai *the* Gileadite, *and let them be of thoſe that eat at thy Table.* It was an argument of *Jezebels* favour to the Prophets of the groves, that they did eat at her Table, 1 *Kings* 18. 19. So did *Nehemiah*, expreſſe his friendſhip, to the 150 Jewes and Rulers who did eat at his Table, *Neh.* 5. 17. Peradventure in the two laſt examples, there were ſome ſucceſſive (at leaſt ſeverall Tables:) However, eating at any mans Table was ever a Symbole of friendſhip with him. Wherefore looking upon the Lords Supper as a feaſt or a great Supper made by the great King, it ought not to be without this friendly reſpect, dignation, and honour, which hath been univerſally among the Nations ſignified and expreſſed by placeing the gueſts at the Table. And I can eſteem it no leſſe then an erring *toto genere*, when the order and decency, which is univerſally obſerved in all other feaſts, (as ſuch, that is, not as laviſh, exceſſive, diſorderly, but as feaſts) is not obſerved in the Church-feaſt, the Lords Supper. When the old Prophet did invite the young Prophet to eat bread, and drink water with him, common civility made a table neceſſary in this ſingle intertainment. 1 *Kings* 13. 20. *And it came to paſſe as they ſat at the Table, &c.* If it were a diſreſpect to invite friends to eat & drink with us, & yet when they come, not to place them at a Table (where a Table may be had) I know no reaſon why it ought not alſo to be conceived a wronging of Chriſts gueſts, when they are not placed at his Table.

Thirdly, I argue from the name *Table*, which the Apoſtle makes uſe of in this Ordinance. 1 *Cor.* 10. 21. *ye cannot be partakers of the Lords Table, and of the Table of devills.* The table of

Divels

Divells was that which they did ſit at, and eat at, in the Idols temple, 1 *Cor.* 8 10. The Lords Table was that which they did ſit at, and eat at in the Church, and in thoſe times (to note that by the way) they did eat their love feaſts before the Lords Supper in imitation of Chriſt, who had the Sacrament after Supper, which doth to me put it the more out of doubt, that thoſe primitive Chriſtians received the Lords Supper at the Table. The name *table* is alſo uſed (not without reſpect to the Lords Supper) *Prov.* 9. 2. *Wiſedome hath killed her beaſts* (or according to the Hebrew, *her killing*) *She hath mingled her wine, ſhe hath alſo furniſhed her Table*, where there is another diſtinct Emphaſis upon the furniſhing of her Table, beſide the preparing of meat and drink. Again *Cant.* 1. 12. while the King ſitteth at his Table, my Spiknard ſendeth foorth the ſmell thereof. It appears by this ſmell that ſhe was alſo at Table with the King: for the words intimat that, when the Church is neareſt to Chriſt, even ſitting at Table with him, then her graces ſend foorth the moſt pleaſant ſmell, and then doth Chriſt ſup with the Church upon her graces, als well as ſhe with him upon his mercies and comforts, ſo that here is a mutuall intertainment and communion. In that Evangelicall viſion of *Ezekiel* concerning the ſecond houſe, which is the Church of Chriſt, there is alſo mention of a Table and of comming to it, *Ezek.* 44. 16. *& they ſhall come near to my Table.* It hath been alledged by ſome, that the name *table* is but figurative when the Scripture uſeth it in reference to the Sacrament, & that to partake of the Lords table is no more but to partake of the body and blood of the Lord. So *Pſalme* 78. 19. *Can GOD furniſh a Table in the wilderneſſe? i. e.* give us fleſh. To this I anſwere, when the Name *Table* is uſed for meat and drink, this very uſe of the word doth not exclude but plainly ſuppoſe a materiall Table, at which men uſe to eat and drink, and ſo a *Table* is uſed *pro menſa dapibus inſtructa*, ſo *Auferre ſecunda menſæ:*

Vide. H. Grotii, annot. in Matth. 26. 25.

Asserre mensas, or the like, though not meant of the wooden table, yet do suppose the wooden Table. I do not doubt, but they in the wildernesse lusted after a perfect furnisht Table, and not meerly after flesh, though that was the cheife thing they desired: and I make als little question, but there were both Tables and beds in the wildernesse, such as might be had, and such as Armies use when they encampe and pitch their Tents. But I ask, ought there to be a materiall Table in the Lords Supper, or ought there not, or is it indifferent? I never yet read it, or heard it doubted by any, but there ought to be a materiall Table. All that have been zealous for throwing down Altars, would yet have a Table. If so, by vertue of what warrant ought there to be a Table, and for what use? First by vertue of what warrant? Is it by vertue of Christs example, or any other Scripturall warrant, or is it because of a naturall conveniency and decency? If by a Scripturall warrant, I have what I desire. The same Scripturall warrant which will prove that there ought to be a Table, will also prove that the Communicants ought to come to it, and communicat together at it. For the Scripture alloweth not a greater honour to be put upon some Communicants, that they eat of the Kings meat, and at the Kings Table too, and a lesser honour to be put upon other communicants, that they eat of the Kings meat, but not at the Kings Table. If it be said, that a materiall Table hath not its rise from any scripturall warrant, but from naturall conveniency or decency, then it shall be no trespasse against the word of God, to have no materiall Table at all, otherwise then as a naturall indecency. And beside, I still urge the same argument which I was even now hinting, be it by vertue of a scripturall warrant, or be it by vertue of a naturall conveniency, the argument is the same, however, all the communicants should come to it, or none at all, for if some come to the Table, and some come not, this is

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not agreeable to that ἰσοτιμία, or equall honour and dignation, which all the communicants ought to have. Naturall decency a's well as Scripturall warrants are of equall concernment to all the communicants. The second *Quære* was, for what end and uſe ought there to be a materiall table? Is it meerly to be a cupboard for holding the veſſels and cups which containe the Elements, and that the Miniſter may cary them from the Table to thoſe who are to receive? Then it is no Table, for τραπέζα is a Table which we dine or ſup at, no by-boord for holding things which ſervants are to preſent unto thoſe who ſit at the Table. What then? Is the Table of the Lord in the new Teſtament intended for the ſame end and uſe as the Table of the Lord in the old Teſtament, *Mal.* 1.7. *The table of the Lord is contemptible?* If ſo, then we make the Table an Altar, and the Sacrament a ſacrifice. For the Sacrifice was Gods meat eaten up by fire from Heaven, and the Altar Gods Table, becauſe it contained his meat. But now the Table of the Lord muſt have another ſenſe in the new Teſtament; the Lords Supper being no ſacrifice, but *epulum ex oblatis*, a feaſt upon the body and blood of Chriſt offered upon the croſſe for us. Of this nature of the Lords Supper, Mr *Cudworth* hath learnedly diſcourſed in a Treatiſe printed *Anno* 1642. I conclude the Table which we ſpeak of, is not for a ſacrifice, but for a Sacrament, for a feaſt, for meat which God offers to us not wee to him. Therefore we ought to come unto the Table of the Lord to receive the myſticall food in the Sacrament, als well as we come to our ordinary Table for our ordinary food. Otherwiſe what ever uſe we may deviſe for a Table in the Sacrament, ſure it ſerves not for the uſe of a table, at leaſt not to all the Communicants.

Fourthly, I offer alſo this argument. The comming to and receiving at the Table ſerveth to ſet foorth the communion of Saints with Chriſt and among themſelves, which is a principall thing intended in this Sacrament, and without ſuch a ſym-

bole as I now plead for, is not plainly and clearly ſet foorth in this Ordinance. To eat in the ſame houſe, and of the ſame meat, is nothing near ſuch a ſigne of fellowſhip or communion, as to eat at the ſame Table. This difference is noted between *Martha* and *Lazarus*, *Joh.* 12. 2. when they made a ſupper to Jeſus in *Bethany*, Martha *ſerved, but* Lazarus *was one of them who ſate at the Table with him. Lazarus* therefore had more fellowſhip with Chriſt at that time. *Peter Martyr* on 1 *Cor:* 10. noteth out of *Chryſoſtome* that *communicare* doth imply *ſodalitium*, and is more then *participare*, to communicat is more then to partake, for one may partake of the ſame bread, who doth not communicat in the ſame bread. Hee that eateth of the ſame thing, but not at the ſame Table, cannot be altogether or properly called ὁμοτράπεζος, or, συντράπεζος, *you ſhame them that have not*, (*or them that are poore*) ſaith the Apoſtle. *What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.* 1 *Cor:* 11:22. So ſay I thoſe that receive the Sacrament in their Pewes, ſhame the poor that have no Pewes, wherein they are not to be praiſed. Sure it were more cõmunion like to ſit & receive at one Table. It is the moſt ſuteable & ſignificant ſetting foorth of the communion of Saints, when the children of God are like *Olive plants round about his Table*, *Pſal:* 128. 3. Therefore the Apoſtle having mentioned our partaking of one bread, 1 *Cor.* 10. 17. addeth verſe 21. our partaking of one Table, which is the Lords Table. When Communicants come not to the Table, but abide in their Pewes, ſome here, ſome there, this is indeed a dividing of the congregation *in varias partes partiumque particulas*: Neither can they be ſaid to divide the cup amongſt themſelves, (which by the inſtitution they ought to doe in teſtimony of their communion) when they are not within reach, yea oftentimes not within ſight of one another. There is nothing like a dividing it amongſt themſelves, where they come not to the Table, and there give the cup each to other. I know

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ſome have ſcrupled whether our Saviours words, *Luke* 22.17. *Take this and divide it amongſt your ſelves*; be meant of the Euchariſticall cup, or of the Paſchall. But they goe upon ſurer reaſons who put it out of queſtion, that it is meant of the Euchariſticall cup (which is there mentioned by *Luke* by way of Anticipation, I ſhall for the preſent give but this reaſon, which I know hath ſatisfied ſome who were of another opinion (although much more might be ſaid) that which *Luke* recordeth to have been ſpoken by Chriſt concerning that cup, which he bade them divide amongſt themſelves, the very ſame doe *Matthew* and *Mark* record to have been ſpoken by him, concerning the Euchariſticall cup, which was drunk laſt of all, and after the Paſchall ſupper, *viz.* That thencefoorth he would not drink of the fruit of the Vine untill he ſhould drink it in the Kingdome of God, which doth not hold true if underſtood of the Paſchall cup, therefore thoſe other Evangeliſts plainly apply it to the Euchariſticall cup, and there withall they cloſe the hiſtorie of the Sacrament, adding only that a hymne was ſung, *Math.* 26.27,28,29. *Mark*, 14.23,24,25. with *Luke* 22. 17,18. And if notwithſtanding ſome will not be perſwaded that the words, *divide it amongſt your ſelves*, were meant of the Euchariſticall cup, as I am confident they are in a miſtake, ſo I hope they will at laſt yeeld this argument, *a fortiori*. If there was ſuch a ſymbole of communion in the Paſcall cup, that the receivers were to divide it amongſt themſelves, ſure this ought to have place much more in the Euchariſticall cup, for the Lords ſupper doth more clearly and fully ſet forth the communion of Saints, then the Paſſeover did.

The fifth Argument I ſhall draw from the words which Chriſt uſed in the diſtribution, *Take ye, eat ye, this is my body which is broken for you*, and of the cup, *Drink ye all of it*. The inſtitution is our rule and patterne, and tis high preſumption for any man to be wiſer than the Sonne of God, or to ſpeak to the

communicants individually in the distribution, *Take thou, eat thou, This is the Lords body broken for thee*, &c. When Christ thought fit in the distribution to speak in the plurall, *Take yee, eat ye*, &c. 'Tis no answer to say, that the words, *Take ye, eat yee*, &c. are used in the consecration, for then they are but related Historically. Here is the strength of the Argument, Christ spoke so in the act of distribution, and by way of application to the Communicants in a demonstrative enunciation, therefore so should we. But now this cannot be, where the communicants do not receave at the Table, but in their severall Pewes: This very thing hath occasioned the change of the words of the institution, from the plurall to the singular.

Sixthly, we have some light from antiquity also in this particular, for which purpose there are some notable passages in *Chrysostome, tom: 5. de Divers. Nov. Test. locis. Ser: 21.* where opening these abuses in the matter of love-feasts, reproved in the *Corinthians*, who joyned together with these the Sacrament, 1 *Cor:* 11. this he much insists upon as a principall abuse, that they did eat καθ, ἑαυτοὺς by themselves, or severally: and τράπεζα μὴ γίνηται κοινὴ *the table is not made Common*, for the rich did eat by themselves, not together with the poore. Christ did not so with his Disciples in his last Supper, ἐν ἐκείνῳ γὰρ τῷ δείπνῳ καὶ δεσπότης καὶ δοῦλοι πάντες ὁμοῦ κατέκειντο. *For in that Supper, both the Master and all the servants sate together.* *Chrysostome* sheweth further from the Churches custome and forme observed in the administration of the Lords Supper, how justly the Apostle challengeth that abuse in the love feasts. For in the Lords-Supper all approach unto, and receave at the same table *For*, saith he, *that spirituall and holy Table is common to all, both rich and poore*—μία τιμὴ καὶ πρόσοδος μία, *there is the same honour, the same accesse and approach for all.* Καὶ ἕως ἂν πάντες μεταυχῶσι καὶ κοινωνήσωσι τῆς πνευματικῆς καὶ ἱερᾶς ταύτης τραπέζης, ἃ συστέλλεται τὰ προκείμενα ἀλλ' ἑστήκασιν οἱ ἱερεῖς ἅπαντες καὶ τὸν πάντων πενέστερον καὶ εὐτελέστερον

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ἀναμένουσι. *And untill all doe partake of this ſpirituall and holy Table, the things which are ſet upon the Table, are not taken away, but all the Prieſts,* (or Miniſters) *ſtand expecting even him who is the pooreſt, or ſmalleſt of all.* So that according to this form and cuſtome which he holdeth forth unto us, the Miniſters did not goe about with the Elements unto the ſeverall pewes of the Communicants, but they ſtood ſtill at the table, and all the Communicants, both poore and rich come to the Table.

CHAP. XIX.

That there was among the Jewes a jurisdiction and government Eccleſiaſticall, diſtinct from the civill.

FIrſt, they had Elders who were Spirituall or Eccleſiaſticall (not civill) rulers. Whence it is that *Salmaſius de primatu papæ, pag:* 3. and long before *Ambroſe* in 1 *Tim:* 5. doeth paralell the Jewiſh Elders not to the Chriſtian Magiſtrate, but to the Elders of the Chriſtian Church ordained by the Apoſtles. I do not ſay that they had no Elders who were civill Magiſtrates; but they had ſome Elders who were Church Governours, or had an Eccleſiaſtical juriſdiction. Which I prove. 1. By the arguments brought before, *Book* 1 *chap:* 3. *pag:* 26, 27.

2. The Jewes when they had loſt their State, power, and civill Government, had ſtill under the Romane Emperours their *Presbyteri* and *Archiſynagogi*. Whereof Mr. *Selden* in *Eutych: pag:* 15. 16. brings cleare inſtances under *Arcadius* and *Honorius*. Now the Romane Emperours did not permit to the Jewes their owne civill Government, but onely an *Autonomy* in Religion. So *ibid: pag:* 34. he ſheweth us that the Kings of *England* have permitted to the Jewes in *England* their *Presbyteratus*, which he doth not deny, but halfe yeeld, to have been the ſame with their *Sacerdotium*.

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3. Although Mr. *Selden, comment:* in *Eutych: Orig: pag.* 17. *&c.* to 34. and in his *Vxor Ebraica. lib.* 1. *chap.* 15. holdeth that the Jewiſh Elders or Presbyters, were ſuch as were created by impoſitione of hands, receaving thereby a judiciall faculrie or degree, ſo that thence forth they were capable of membership in the *Sanhedrim*, either of 23. or 71. and were fit to preſide in judging of civill cauſes: and ſo endeavoureth to ſhew that it was a civill, not a ſacred or Eccleſiaſticall dignity and preferment; Yet he furniſheth me with ſome conſiderable arguments to confirme my opinion, beſide that which was laſt mentioned. As 1. He tells us in *Eutych. pag.* 16. that *nomina officiorum Sacrorum, ut patriarcha, Presbyter, Apoſtolus, Diaconus, Primas Et Epiſcopus, in Chriſtianiſmum ex Judaiſmi veteris uſu, &c. manarunt.* But if the Jewiſh Elders were not promoted to a ſacred, but to a civill juriſdiction, that name ſhould have been transferred to Magiſtrates, Judges, Parliament men, rather then to Church officers. 2. He tells of a divided, diſtinct, bounded & particular Ordeiation of the Iewiſh Elders, ſome of them being ordained to a faculty or power of judging, but not to judge of lawfull or unlawfull rites, others of them being ordained to judge of rites, but not of pecuniary cauſes. The forme of words which he citeth, is this, *Et ſit tibi facultas judicandi, ſed ita ut minime ſit tibi facultas decernendi quinam ritus illiciti, quinam liciti, aut ſit tibi hujuſmodi facultas decernendi, ita tamen ut cauſas pecuniarias non ſit tibi facultas judicandi.* Behold a ſacred and a civill juriſdiction diſtinguiſhed. Mr. *Selden* himſelf, *uxor. Ebr. lib.* 1 *cap.* 15. tells us that the word Presbyters or Elders, is by the *Talmudicall* writers uſed not only for thoſe who were created by impoſition of hands to a Magiſtraticall or judiciall faculrie, ſuch as the members of the *Sanhedrim*, or ſuch as were candidats in that faculrie, and as it were expectants of a place, and memberſhips in their Courts of juſtice, but alſo for other fit and idoneous perſons

sons, who might be called for counsell or advice. Therefore all their Elders were not civill Magistrates.

My second Argument shall be taken from the Jewish Ordination of Elders, (Ordination being an act of the power of jurisdiction, not of order) with imposition of hands, from which Mr. *Selden, Eutych. pag.* 24. 25. tells us, the Christian Ordination and imposition of hands upon Presbyters, was borrowed (even as the Christian baptisme from the Jewish baptisme at the admission of Proselytes, and the Lords Supper from what was used in the passeover,) whereunto hee saith, any man will assent, if he consider what is found in the *Talmudicall* writers of the number of *three*, (which was the least number which could suffice to the ordaining of a Jewish Elder; and the same was the least number which the ancient Church thought sufficient for Ordination:) Also of the internall effect of that Jewish Ordination, with laying on of hands, which effect was the resting of the holy Ghost upon the Elder so ordained. And this was drawen from *Num.* 11. 26. *Deut.* 34. 9. See *ibid.* 21. 22. There is so much of the Christian Ordination borrowed from the Jewish, that Dr. *Buxtorf: lex: Rabbin. pag:* 1499. where he speaks of the Jewish Ordination, referres us to 1 *Tim.* 4. 14. I will adde other three cited by Mr. *Selden, ibid: pag:* 22. First, *J. Scaliger, Elench. Triher: cap:* 20. When I turne to this place, I finde *Scaliger* moves the question, how it came to passe that Christ was permitted to sit, and to teach among the Doctors in the Temple, not being ordained. (Marke here an Ordination which was for publick teaching, not for a power of civill judicature, which Christ never assumed) and how it came that both hee and *John Baptist* were called *Rabbi*: also he paralells one newly ordained among the Jewes, with a young Bishop in the ancient Canons. The next shall be, *H. Grotius annot.* in *Evan. pag:* 329. When I turne hither, I finde *Grotius* speaking thus, *Manuum impositio*

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apud Judæos indicabat invocationem divinæ potentiæ: ut alibi diximus. unde factum est ut munia publica eo ritu conferentur, etiam civilia ut Senatorum. Sed & in archisynagogis & senioribus synagogæ, idem observatum, unde mos χειροθεσιας ad Christianos transiit. Here is an Eccleſiaſticall Ordination to offices in the Synagogue, which he diſtinguiſheth from civill offices. Laſtly I turne to *Itiner Beni. pag:* 73.74. Where I read of one *D. Daniel Filius Huſday*, called *caput exulum*, unto whom the diſperſed Jewes in ſeverall Provinces, have their recourſe for Ordination of their Preachers or Teachers. *Hi omnes Iſraelitarum cœtus ab exulum capite poteſtatem accipiunt, ſibi in ſingulis Congregationibus profeſſorem & concionatorem præficiendi. Nam ipſum conveniunt, ut manuum impoſitione poteſtatem accipiant.* Was this Ordination now to a civil rule or judicature? A Doctor or Profeſſor in the Schoole, and a Preacher in the Synagogue, are here joyned as the common and ordinary rulers in the particular Aſſemblies of the Jews, as *L' Empereur* noteth, *not.* in *Benjam:* 148. 149. where he alſo cleareth, that this חזן *Chazan* mentioned there by *Benjamin* was not a civill ruler, but *prælector & concionator*, a reader & expounder of Scripture. See *Buxtorf: lex: Rabbin.* at the ſame word. *Hic maxime oratione ſive precibus & cantu Eccleſiæ præibat, præerat lectioni legali, docens quod & quomodo legendum, & ſimilibus quæ ad ſacra pertinebant.* And after he ſayeth of this word, *pro Miniſtro Sacrorum paſſim uſitatiſſimum.* tis a rabbinicall word, ſounding ſomewhat near *chozim*, ſeers, which was a name given to the Prophets, from חזה *vidit.* Moreover obſerve this paſſage of *Elias* in *Tiſbite*, at the word חבר *Cuicunque manus impoſita eſt ad Magiſterium, ſed non dum idoneus eſt ut doceat dogma, quo vocetur doctor noſter Magiſter, eum Magiſtri ſocium ſeu familiarem dicunt.* This is cited by *Scaliger, Elench Triher. cap:* 20. and by *L' Empereur not:* in *Benjam: pag:* 188. Where he illuſtrateth it by the fellowes in the *Engliſh* Univerſities, who though not yet Maſters

Masters, yet are diverse times promoted to the degree of Batchellours; yea, Doctors of Divinity. So then hands were laid on such a person as intended to be a Teacher, and if hee had not yet a dogmaticall facultie for Teaching, he was counted but a fellow.

A third argument I take from the *Synagoga magna*, see *Aarons* Rod, *pag.* 4. 5. 137. 146. Adde Mr. *Selden* in *Eutych. pag.* 42. where he tells us out of the *Jerusalem Gemara*, *Centum & viginti Presbyteri, è quibus octoginta prophetæ fuere aut instar Prophetarum, hanc precandi formulam instituerunt.* Marke they were Elders, and that an Assembly was an Eldership or Sanhedrim. But is it credible that *Ezra Zerubbabell*, *Haggai*, *Zechariah* and *Malachia* would consent that such an Assembly, for which there been neither institution nor president before, should assume that great power in Church affaires? *Salom. Glassius Phil. sacr. lib.* 1. *Tract.* 1. *pag.* 26. 27. *Rectius est originem ejus* (*Masoræ*) *ad veros Synagogæ seu consistorii magni* (*cujus præses* Ezra *sacerdos, legis divinæ peritissimus*, Ezra 7. 6. *Symmistæ & συνεργοι*, Haggæus, Zacharias, Malachias, Nehemias, Zorobabel, Sacerdos, Jehoshua, *aliique primarii Sacerdotes & Levitæ, ducis* Zorobabelis *ex* Babylonia *comites, numero centum viginti*) *reducere*, Ezra 7. 10. *& hæc communis Hebræorum est sententia.* Following the most receaved opinion of the Hebrews themselves, ascribes the making and composing of the *Masora* (a most ingenious and laborious critical doctrine upon the Hebrew Text) to the men of the great Synagogue.

Fourthly, consider the triple Crowne which the Hebrewes speak of *Pirke Aboth*, *cap.* 4. *sect.* 13. *Tres sunt coronæ, corona legis, sacerdotii, & regni.* Here is an Ecclesiasticall and civill Government, and *jus divinum* over both. *Pirke Aboth. cap.* 6. *sect.* 5. *Major est lex sacerdotio aut regno.* See *Aarons* rod, *pag.* 36. *Philo* saith, *Moses* divided the Civill and Ecclesiasticall administration.

The fifth Argument I ſhall take from that Eccleſiaſticall Government and diſcipline which the Jewes ſince their diſperſion and the deſtruction of Ieruſalem and of the Temple, have exerciſed, where they had at all liberty to exerciſe their Religion. I read much in *Itinerarium Benjaminis* of the *Antiſtites, præpoſiti, præſides, præfecti, Moderatoris Synagogæ, ſynedria & capita ſynedriorum*, among the diſperſed Iewes. *pag.* 70. *decem in illâ civitate* (in Bagdado) *ſunt conceſſus ſive Synedria*, *Chriſoſt. lib.* 1, *quod Chriſtus ſit Deus*, makes mention of a Patriarch of the diſperſed Iewes, ὁ πατριάρχης, and he had a great power and rule among the Iews, as may be collected from that and other places of *Chryſoſtome*. This can be no civill Government or Magiſtraticall courts (though *Benjamine* is too vainglorious that way) as *Conſt. L' Empereur* in his preface to the reader, proves from the Teſtimonies of Iewes themſelves, *Kimchi*, *Abrabaniel*, *Maimonides*, and the *Chaldee* paraphraſe on *Heſ.* 3. all making it manifeſt, that after their ſecond diſperſion, they had no Magiſtraticall nor judiciall power. See alſo for this, *L' Empereur* his *annotations* in *Benjam. pag.* 196. 200. Which anſwereth that of M^r. *Selden* in *prolegomenis lib. de ſucceſſ.*: *Nullo adeo in ævo fere non erat hæc nationi hujus* (*judaicum*) *ſingulare, ſuis ferè legibus alicubi in regno ſeu republica uti.* Well, what then was the power of thoſe rulers and courts of the Iewes in *Benjamins* obſervation, who wrote in the twelfth *Century*? He tells *pag.* 30. of their excommunicating of Epicurean Iews, and *pag.* 73. 74. 115. of their ordaining of *Rabbies*, Readers and Preachers. From *pag.* 92, he tells a ſtory of one *David Alroi*, who being a witty ſorcerer, rebelled againſt the King of the *Perſians*, called himſelf the King of the *Jewes*, and got ſome followers. After he was in the hands of this King of the *Perſians*, he eſcaped by his magicall Arts, and though purſued, could not be overtaken and catched; whereupon this *Perſian* King, writes to *Caliphas* a *Mahumetan* Prince reſiding

residing at *Bagdadum*, that he would deale with *D. Daniel filius Hasdai caput exulum*, and with the *capita Sanhedrinorum*, there also residing, to forbid this *David Alroi*, and to restraine him, otherwise said the *Persian* King, I will kill all the Iewes whom I finde in my Kingdome, which put all the Iewes throughout *Persia* in great feare, so that they wrote *ad exulum principem & Synedriorum capita qui* Bagdadi *habitabant*, to their Pope, as I may so say, and heads of the Courts at *Bagdadum*, that they would by their authority prohibite that man, through whom they were in danger of their lives. After this, the heads of those *Sanhedrims* at *Bagdadum* by their auctority gave forth letters to this purpose. *Scito redemptionis tempus nondum advenisse, necdum signa nostra à nobis conspecta: num inflato suo animo nemo prævalebit. Itaq; jubemus ut te cohibeas, quo minus talia in posterũ moliaris: quod si non pareas, esto excommunicatus a toto Israele.*

Observe here when the Jewish Government and Discipline at that time, was driven to the height, even for preventing the destruction of many of their brethren, they had not a Magistraticall secular power; but they did dogmatically declare against that man, and ordained him to be excommunicated in case of his obstinacy, which maketh manifest these two things, that they had not a Magistraticall power, and that they had an Ecclesiasticall power of Government and censures. But all this prevailed not with *David Alroi*, who still persisted in his course, till *Zin Al-din* a Turkish King sent against him some who killed him.

And if we will learn from *Chrysostome* what the Patriarchs of the dispersed Jews were in those dayes, see him, *Tom: 5. Orat. 4. adversus Judæos. Will thou that I rehearse unto thee Lawes concerning the Priesthood, that so thou mayest understand that they who are now among you called Patriarches, are not Priests, but hypocritically act the part of Priests; &c.* A litle after he concludes, because they had not sacrifices, nor sprinkling of blood, nor the anoint-

ing of oyle, *&c. tis manifeſt that the Prieſt which is now among them* (meaning their Patriarch who pretended to be a Prieſt) *is impure unlawfull, and prophane.* Whence it appears, that among the diſperſed *Jews* there remained a ſhadow and footſtep of Eccleſiaſticall Governours and Government.

CHAP. XX.

That neceſſary conſequences from the written word of God, do ſufficiently and ſtrongly prove the conſequent or concluſion, if Theoreticall, to be a certain divine truth which ought to be beleived, and if practicall, to be a neceſſary duty, which we are obleidged unto, jure Divino.

THis aſſertion muſt neither be ſo farre inlarged as to comprehend the erroneous reaſonings and conſequences from Scripture which this or that man, or this or that Church, apprehend and believe to be ſtrong and neceſſary conſequences. I ſpeak of what is, not of what is thought to be a neceſſary conſequence, neither yet muſt it be ſo far coarctat and ſtraitned, as the *Arminians* would have it, who admit of no proofes from Scripture, but either plaine explicit Texts, or ſuch conſequences as are *nulli non obvia*, as neither are nor can be contraverted by any man who is *rationis compos*. See there *præf. ante examen cenſ.* and their *examen. cap.* 25. *pag.* 283. By which principle, if imbraced, we muſt renounce many neceſſary truths which the reformed Churches hold againſt the *Arians, Antitrinitarians, Socinians, Papiſts*, becauſe the conſequences and arguments from Scripture brought to prove them, are not admitted as good by the adverſaries.

This alſo I muſt in the ſecond place premiſe, that the meaning

ing of the assertion is not that humane reason drawing a consequence from Scripture can be the ground of our belief or conscience. For although the consequence or argumentation be drawn foorth by mens reasons, yet the consequent it self or conclusion is not believed nor embraced by the strength of reason, but because it is the truth and will of God, which *Camero præl: tom: 1. p. 364.* doth very well clear.

Ante omnia hoc tenendum est, aliud esse consequentiæ rationem deprehendere, aliud ipsum consequens; nam ut monuimus supra sæpenumero deprehenditur consequentiæ ratio, cum nec comprehendatur antecedens nec deprehendatur consequens, tantum intelligitur hoc ex illo sequi. Jam hoc constituto dicimus non esse fidei proprium sed rationis etiam despicere consequentiæ rationem, dicimus tamen fidei esse proprium consequens credere. Nec inde tamen sequitur fidem (quia consequens creditur) niti ratione, quia ratio non hic argumentum sed instrumentum est, quemadmodum cum fides dicitur esse ex auditu, auditus non est argumentum fidei, sed est instrumentum.

Thirdly let us here observe with *Gerhard*, a distinction between corrupt reason, and renewed or rectified reason: or between naturall reason arguing in divine things from naturall and carnall principalls, sense, experience and the like: and reason captivated and subdued to the obedience of Christ, 2 *Cor:* 10. 4, 5. judging of divine things not by humane but by divine rules, & standing to scriptural principals, how opposite so ever they may be to the wisedome of the flesh. Tis the latter not the former reason which will be convinced & satisfied with consequences and conclusions drawn from Scripture, in things which concerne the glory of God, and matters spirituall or divine.

Loc. The. de Eccl. num. 252. distinguendum igitur est inter rationem sibi relictam ac solutam quæ sine fœno discurrit, ac suis fertur logismis, quæ judicat ac statuit ex suis principiis, quæ sunt communes notiones, sensus, experientia, &c. & inter rationem per verbum Dei refrenatam & sub obsequium Christi redactam, quæ judicat an statuit ex proprio Theologiæ principio, viz. ex verbo Dei in Scripturis sacris proposito.

Fourthly, there are two sorts of consequences which *Aquinas prima part: quæst. 32. art. 1. 2um.* distinguisheth. 1. Such as make

make a ſufficient and ſtrong proof, or where the conſequence is neceſſary and certaine, as for inſtance ſayeth he, when reaſon is brought in naturall ſcience to prove that the motion of the Heaven is ever of uniforme ſwiftneſſe, not at one time ſlower and another time ſwifter. 2. By way of agreableneſſe or conveniency: as in Aſtrology (ſaith hee) this reaſon is brought for the Excentricks or Epicycles, becauſe by theſe (being ſuppoſed) the *Phænomena*, or *apparentia ſenſibila* in the Cœleſtiall motions may be ſalved. Which he thinks is no neceſſary proof, becauſe their *Phænomena* may be ſalved another way, and by making another ſuppoſition. Now the conſequences from Scripture are likewiſe of two ſorts, ſome neceſſary, ſtrong, and certain, and of theſe I here ſpeak in this aſſertion; others which are good conſequences to prove a ſutableneſſe or agreableneſſe of this or that to Scripture, though another thing may be alſo proved to be agreable unto the ſame Scripture in the ſame or another place. This latter ſort are in diverſe things of very uſe. But for the preſent I ſpeak of neceſſary conſequences. I have now explained the aſſertion, I will next prove it by theſe arguments. Firſt, from the example of Chriſt and his Apoſtles, Chriſt proved againſt the *Sadduces* the Reſurrection of the dead, from the *Pentateuch*, which was the only Scripture acknowledged by them, as many think, though ſome others hold there is no warrant for thinking ſo, *Mat.* 22. 31, 32. *Luke* 20. 37, 38. *Now that the dead are raiſed, even* Moſes *ſhewed at the Buſh, when he calleth the Lord the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob, *for he is not a God of the dead but of the living: for all live unto him.*

Again, *Joh.* 10. 34, 35, 36. Is it not written in your Law, I ſaid ye are Gods. If hee called them gods unto whom the word of God came, and the Scripture cannot be broken; Say ye of him whom the Father hath ſanctified, and ſent unto the world, thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

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The Apostle *Paul* proved by consequence from Scripture Christs Resurrection, *Act*: 13. 33, 34. *He hath raised up Jesus again, as it is also written in the second Psalme, thou art my Sonne this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you the sure mercies of David.* His God head is proved, *Heb*: 1. 6. From these words, *Let all the Angels of God worship him.* Divine worship cannot be due, and may not be given to any that is not God.

2. *Argum*: Although *Hooker* in his Ecclesiasticall policy, and other Prelaticall writers did hold this difference between the old and new Testament, that Christ and his Apostles hath not descended into all particularities with us as *Moses* did with the Jews, yet upon examination it will be found that all the ordinances and holy things of the Christian Church are no lesse determined and contained in the new Testament, then the Ordinances in the Jewish Church were determined in the old, and that there were some necessary things left to be collected by necessary consequences, from the Law of *Moses*, as well as now from the new Testament, If we consult the *Talmud*, we find there that the Law, *Num*: 15. 31. concerning the soul to be cut off, for despysing the word of the Lord is applied to those who denied necessary consequences from the Law, and (saith the *Talmud*) if a man would acknowledge the whole Law to be from Heaven, *præter istam collectionem a majori aut minori, istamve, à pari, is notatur illâ sententiâ quia verbum Domini aspernatus est, Exc.* Gemar. Senhedrin. cap: 11. sect. 38. So that here are two sorts of necessary consequences from the Law, one is *a majori aut minori* or if ye will, *a fortiori*: another *a pari* either of which being refused, the Law it self was despised, yea tis further to be observed with Mr. *Selden* in his *Vxor Hebraica lib*: 1. *cap*: 3. that the *Karai* or *Judai scripturarii* who reject the additaments or traditions of the *Talmudicall* Ma-

ſters, and profeſſe to adhere to the literall and ſimple ſenſe of the Law, without adding to it, or diminiſhing from it, yet even they themſelves do not require expreſſe words of Scripture for every Divine Inſtitution; but what they hold to be commanded or forbidden by the law of God, ſuch commandment or prohibition they draw from the Law three wayes, either from the very words of the Scripture it ſelf, or by argumentation from Scripture, or by the hereditary tranſmiſſion of interpretations, which interpretations of Scripture formerly received, the following Generations were allowed after to correct and alter upon further diſcovery or better reaſon. The ſecond way which was by argumentation, was by the principles of the *Karai* themſelves of two ſorts, *a pari* or *a fortiori*. Which agreeth with the paſſage of the *Talmud* before cited. And herein our writers agree with the *Karai*, that all kinds of unlawfull and forbidden mariages are not expreſly mentioned in the law, but diverſe of them to be collected by conſequence, that is, either by parity of reaſon, or by greater ſtrength of reaſon: for inſtance, *Levit* 18. 10. *The nakedneſſe of thy Sons daughter, or of thy daughters daughter, even their nakedneſſe thou ſhalt not uncover: For theirs is thine own nakedneſſe.* Hence the conſequence is drawn *a pari*. Therefore a man may not uncover the nakedneſſe of his great grand-child, or of her who is the daughter of his Sonnes daughter. For that alſo is his own nakedneſſe, being a diſcent *in linea recta* from himſelf. From the ſame Text, 'tis collected *à fortiori*, that much leſſe a man may uncover the nakedneſſe of his own daughter, which yet is not expreſſely forbiden in the Law, but left to be thus collected by neceſſary conſequence from the very ſame Text; 'tis likewiſe a neceſſary conſequence that a man may not uncover the nakedneſſe of her who is daughter to his wives ſonne, or to his wives daughter. For here the reaſon holds, 'tis his owne nakedneſſe, his wife and he being one fleſh, which gives

ground

ground to that generall receaved rule, that a man may not marry any of his wives blood, nearer than he may of his own, neither may a wife marry any of her husbands blood, nearer then she may of her owne. Again, *Levit:* 18. 14. *Thou shalt not uncover the nakednesse of thy fathers brother*, &c. Hence it followeth *à pari*, that a man may not uncover the nakednesse of his mothers brother, and by parity of reason (ever since that law was made,) 'tis also unlawfull for a woman to marry him who hath been husband to her father sister, or to her mothers sister, the nearnesse of blood being alike between Uncle and Neece, as between Ant and Nephew. Other instances may be given, but these may suffice to prove that what doeth by necessary consequence follow from the law, must be understood to be commanded, or forbidden by God, as well as that which is expressely commanded or forbidden in the Text of Scripture.

3. Argument, If we say that necessary consequences from Scripture prove not a *jus divinum*, we say that which is inconsistent with the infinite wisdome of God, for although necessary consequences may bee drawen from a mans word which do not agree with his minde and intention, and so men are oftentimes insnared by their words; yet (as *Camero* well noteth) God being infinitly wise, it were a blasphemous opinion, to hold that any thing can bee drawne by a certaine and necessary consequence from his holy word, which is not his will. This were to make the onely wise God as fooliſh man, that cannot foresee all things which will follow from his words. Therefore wee must needs hold, 'tis the minde of God which necessary followeth from the word of God.

4. Argument, diverse other great absurdities must follow, if this truth be not admitted. How can it be proved that women may partake of the Sacrament of the Lords supper, unlesse wee prove it by necessary consequence from Scripture?

How can it bee proved that this or that Church, is a true Church, and the Miniſtery thereof, a true Miniſtery, and the Baptiſme Miniſtered therein true Baptiſme? Sure no expreſſe Scripture will prove it, but neceſſary conſequence will. How ſhall this or that individuall beleever, collect from Scripture, that to him, even to him the Covenant of grace and the promiſes thereof belong? Will Scripture prove this otherwiſe, than by neceſſary conſequence? How will it be proved from Scripture, that the late warre againſt the Popiſh and Prelaticall party, in defence of our Religion and Liberties, was lawfull, that the ſolemne League and Covenant was an acceptable ſervice to God? Neceſſary conſequence from Scripture will prove all this; but expreſſe Scriptures will not. The like I ſay of faſtings and thanſgiving now and then, upon this or that occaſion, God calls us to theſe dueties, and it is his will that we performe them, yet this cannot bee proved from Scripture, but by neceſſary conſequences.

This fourth Argument will ſerve for the extenſion of the preſent aſſertion (which I now prove) to its juſt latitude, that is, that Arguments from Scripture by neceſſary conſequence, will not onely help to prove and ſtrengthen ſuch things which may bee otherwiſe proved from expreſſe and plain Scriptures, but will be good and ſufficient to prove ſuch things to be by the will and appointment of God, or as we commonly ſay, *Jure divino* which cannot be proved to be ſuch, from any expreſſe Text of Scripture.

5. Argument, I ſhall here take notice of the confeſſion of *Theophilus Nicolaides*, the *Socinian* in his *Tractat*, *de Eccleſia & miſſione miniſtrorum*, *cap.* 10. *pag:* 121. Although hee profeſſeth his diſſent, both from the Reformed and Romane Churches thus far, that he doeth not beleeve things drawen by conſequence from Scripture to be equally neceſſary to ſalvation, as thoſe things contained expreſſely in Scripture, yet he yeeldeth

deth the things drawne by consequence to be as certaine as the the other, *quantumuis*, saith he, *aque certa sint quæ ex sacris literis deducuntur atq; ea quæ in illis expresse & ῥητῶς habentur.* And generally it may be observed, that even they who most cry downe consequences from Scripture, and call for expresse Scriptures, do notwithstanding, when themselves come to prove from Scripture their particular Tenents, bring no other but consequentiall prooffs. So farre is wisdome justified, not onely of her Children, but even of her Enemies. Neither is it possible that any *Socinian*, *Erastian*, *&c.* can dispute from Scripture against a Christian, who receaveth and beleeveth the Scripture to be the word of God, but hee must needs take himself to consequentiall prooffs: for no Christian will deny what is ῥητῶς literally and syllabically in Scripture, but all the controversies of Faith or Religion in the Christian world, were and are concerning the sense of Scripture, and consequences, drawne from Scripture.

6. Argument. If wee do not admit necessary consequences from Sripture to prove a *jus divinum*, wee shall deny to the great God that which is a priviledge of the little Gods or Magistrates. Take but one instance in our own age, When the Earle of *Strafford* was impeached for high treason, one of his defences was, that no Law of the Land had determined any of those particulars, which were proved against him to be high treason. Which defence of his was not confuted by any Law, which literally and syllabically made many of those particulars to be high treason, but by comparing together of severall Lawes, and severall matters of fact, and by drawing of necessary consequences from one thing to another, which made up against him a constructive treason. If there be a constructive or consequentiall *jus humanum*, there must be much more (for the considerations before mentioned) a constructive or consequentiall *jus divinum*.

CHAP. XXI.

Of an assurance of an interest in Christ, by the marks and fruits of sanctification, and namely by love to the Brethren. Also how this agreeth with, or differeth from assurance by the Testimony of the Spirit? and whether there can bee any well grounded assurance without marks of grace.

THIS is a right, a safe, a sure way to seek after, and to enjoy assurance of our interest in Christ, and in the Covenant of grace, by the marks and fruits of Sanctification. Which (before I come to the proof of it) that it may not be mistaken, but understood aright, take these three cautions; first, our best marks can contribute nothing to our justification, but onely to our consolation, cannot availe to peace with God, but to peace with our selves; gracious marks can prove our justification and peace with God, but cannot be instrumentall towards it, that is proper to faith. Faith cannnot lodge in the soule alone, and without other graces, yet faith alone justifies before God. Secondly, beware that marks of grace doe not lead us from Christ, or make us looke upon our selves, as any thing at all out of Christ. Thou bearest not the root; but the root beares thee. Christ is made unto us of God, sanctification as well as righteousnesse. Thy very inherent grace and sanctification is in Christ, as light in the sunne, as water in the fountaine, as sap in the roote, as money in the treasure. 'Tis thine onely by irradiation, effluence, diffusion, and deburſement from Jesus Christ. 'Tis Christs by propriety, thine onely by participation. 'Tis thy Union with Christ, which conveighs the habits of grace to thy soule. 'Tis thy communion with Christ, which stirs up, actuateth, and putteth forth those habits into holy dueties and

and operations. 'Tis no acceptable duetie, no good fruit, which flowes not from the inward acting and exerciſeing of grace in the ſoule. 'Tis no right acting of grace in the ſoule, which floweth not from habituall grace, and a new nature. 'Tis no new nature which floweth not from Chriſt. Thirdly, all thy markes will leave thee in the darke, if the ſpirit of grace do not open thine eyes, that thou mayeſt know the things which are freely given thee of God. *Hagar* could not ſee the well, though ſhe was beſide it, till her eyes were opened. Markes of grace are uſeleſſe, undiſcernable, and unſatisfactory, to the deſerted and overclouded ſoule. Theſe cautions being in our eye, that we may not ſeparat our markes, either from the free grace of God, or from Chriſt, or from the ſpirit: I proceed to the proof of that point, which I propounded in the beginning.

Firſt, It may bee aboundantly proved from theſe Texts, *Pſal.* 17. 3. and 119. 6. 2 *Cor.* 1. 12. 1 *John* 1. 6, 7. and 2. 3. and 3. 9, 10, 14.

Secondly, our paſſing from the ſtate of nature and wrath, into the ſtate of grace, and to bee in Chriſt, is compared in Scripture to ſuch things as are moſt decernable, and perceptible by their proper markes. 'Tis called a paſſing from death to life, from darkneſſe to light, from being farre off, to be near, *&c.* all which things are known by manifeſt and certaine evidences. The ſpirit of grace is compared to fire, water, winde, which are known by ſenſible ſignes. Converſion is a returning of one who had turned away, and is not returning diſcernable by certaine tokens: The new creature is a good tree, and is not a good tree known by good fruits, *Matth.* 7. 17, 18.

Iſid. Hiſpal. de differ. ſpirit. diff. 32. Dilectio in Deum origo eſt dilectionis in proximum; & dilectio in proximũ, cognitio eſt dilectionis in deum.

Thirdly, both in Philoſophy and Divinity; yea, in common ſenſe 'tis allowed to reaſon from the effects to the cauſes, here is burning, therefore here is fire; here is the bloſſoming

of

of trees and flowers, therefore it is ſpring, and the Sunne is turning again in his courſe; here is perfect day light, therefore the Sunne is riſen; here is good fruit growing, therefore here is a good tree. 'Tis a conſequence no leſſe ſure and infallible, here is unfeigned love to the brethen, therefore here is regeneration; here are ſpirituall motions, affections, deſires, acts and operations, therefore here is ſpirituall life.

Fourthly, the markes of grace have ſo much evidence in them, as formeth in others of the Saints and ſervants of God, a well grounded judgement; yea, perſwaſion of charity, that thoſe in whom they behold theſe markes, are in the ſtate of grace and regeneration. If they could ſee into the hearts of others, to bee ſure of the ſincerity and ſoundneſſe of their graces, they could have a judgement of certainty concerning them. But this they cannot, for who knowes the things of a man, ſave the ſpirit of a man which is in him. Sure a Saint may know more of himſelfe then another Saint can know of him, for hee is conſcious to the ſincerity of his owne heart in in thoſe things, whereof another Saint ſees but the outſide. And unleſſe one will ſay, that a Saint can know no more of himſelf by marks, then another Saint can know of him by the ſame markes, it muſt needs be yeelded that, a Saint may certainly and aſſuredly know himſelfe by the marks of grace which are in him.

Fifthly, without a tryall by markes, wee cannot diſtinguiſh between a well grounded and an ill grounded aſſurance, between a true and a falſe peace, between the conſolation of the Spirit of God, and a deluſion. How many times doth a ſoule take Sathan for *Samuell*; and how ſhall the ſoul in ſuch a caſe be undeceived without a tryall by markes? But it may bee objected that this remedy may prove, and doth often prove no remedy; for may not Sathan deceive the ſoule in the way of markes, as well as without it? Can hee not deceive the

ſoule

ſoule *ſyllogiſtically* by falſe reaſonings, as well as *poſitively* by falſe ſuggeſtions? I anſwer, no doubt he can, and often doth, yet the miſtaking of marks may be rectified in the Children of God: Wiſdome is juſtified of her children; but the rejecting and ſlighting of all markes cannot bee rectified, but is a certain and unavoidable ſnare to the ſoule. If marks of grace become ſnares to the Reprobate, that proves nothing againſt the uſe of markes. The word of God is a ſnare and a gin to the Reprobate, that they may goe and fall backward, and bee broken and ſnared and taken: yet the word is in it ſelf the power of God to ſalvation. So, the way of markes is a ſure and ſafe way in it ſelfe, and to every well informed conſcience. When any conſcience through errour or preſumption miſtakes the marke, that is the fault of the perſon, not of the way of markes, and the perſonall errour may be helped by perſonall light and Information, if the partie wil receave it. Whereas to make no tryall by markes, and to truſt an inward teſtimony, under the notion of the holy Ghoſts teſtimony, when it is without the leaſt evidence of any true gracious marke, this way (of its own nature, and intrinſecally, or in it ſelf is) a deluding and inſnaring of the conſcience.

But it may be asked, and 'tis a queſtion worthie to bee looked into, (though I muſt confeſſe I have not read it, nor heard it handled before) how doth this aſſurance by marks agree with, or differ from aſſurance by the teſtimony of the holy Ghoſt? May the ſoule have aſſurance either way, or muſt there be a concurrence of both (for I ſuppoſe they are not one and the ſame thing) to make up the aſſurance? *Queſt.*

For anſwere whereunto, I ſhall firſt of all diſtinguiſh a two-fold certainty, even in reference to the minde of man, or in his conſcience, (for I ſpeak not heare *de certitudine entis*, but *mentis*) the one may be called ἀσφάλεια, when the conſcience is *in tuto*, may be ſecure; needeth not feare and be troubled. The *Anſw.*

Gracians have used the word ἀσφάλεια, when they were speaking of giving security and assurance by safe conducts, or by pledges, or by sureties, or the like. The other is πληροφορία, a full perswasion, when the soule doth not onely stirre a right and safe course, and needeth not feare danger, but sailes before the winde, and with all it's sailes full. So there is answerably a double uncertainty, the one may be called ἀπορία, when a man is in himselfe perplexed and difficulted, and not without cause, having no grounds of assurance; when a man doth doubt and hesitate concerning a conclusion, because hee hath no reasons or arguments to prove it, when a man is in a wildernesse where he can have no way, or shut up where hee can have no safe escaping. The other is ἐποχὴ, which is a doubting that ariseth not from want of arguments, or from the inextricable difficultie of the grounds, but from a disease of the minde, which makes it suspend or retaine it's assent, even when it hath sufficient grounds upon which it may be assured. Now 'tis the evidence of signes or markes of grace, which giveth that first kinde of certainty, and removeth that first kinde of uncertainty: But 'tis the testimony of the Spirit of the Lord, which giveth the second kinde of certainty, and removeth the second kinde of uncertainty. Take a *simile* two or three for illustration. The Scripture is known to bee indeed the word of God, by the beames of divine auctority which it hath in it selfe, and by certaine distinguishing Characters, which doe infallibly prove it to be the word of God, such as the heavenlynesse of the matter; the Majesty of the style, the irresistible power over the conscience; the generall scope, to a base man, and to exalt God, nothing driven at but Gods glory and mans salvation; The extraordinary holinesse of the Penmen of the holy Ghost, without any respect to particular interests of their owne, or of others of their nearest relations, (which is manifest by their writings) the supernaturall mysteries

H. Steph. in thes. ling. Gr. tom. 3. pag. 1173.

steries revealed therein, which could never have entered in-the reason of men, the marvailous consent of all parts and passages (though written by diverse and severall Penmen) even where there is some appearance of difference; the fulfilling of prophesies, the miracles wrought by Christ, by the Prophets and Apostles; the conservation of the Scripture against the malice of Sathan, and fury of persecuters. These and the like are characters and markes, which evidence the Scriptures to be the word of God; yet all these cannot beget in the soule a full perswasion of faith, that the Scriptures are the word; this perswasion is from the holy Ghost in our hearts. And it hath been the common resolution of sonnd Protestant writers (though now called in question by the *Scepticks* of this age) that these arguments and infallible characters in the Scripture it selfe, which most certainly prove it to be the word of God, cannot produce a certainty of perswasion in our hearts, but this is done by the Spirit of God within us, according to these Scriptures, 1 *Cor.* 2. 10, 11, 14, 15. 1 *Thes.* 1. 5. 1 *John* 2. 27. and 5. 6, 7, 8, 10. *Joh.* 6. 45.

Mr. *J. Goodwin* in his Hagiomastix.

In like manner, a Scholler or a young disputant may argue and dispute (be it in Philosophie or Divinity) upon very right and sure principles, yet perdventure, not without great feare and doubting in his own thoughts, till he be put out of that feare, by the approbation and testimony of his learned Master who presideth in the dispute. The evidence of good markes while it is opened unto us, may make our hearts to burne within us, as those Disciples said, which were going to *Emmaus*, but yet our eyes are held (as it was with them) that wee doe not know Christ in us, or talking with us, untill our eyes be opened by the Spirit. No doubt they had much light breaking in upon their understandings, while Christ expounded unto them the Scriptures by the way, and this light was with life and heat in their hearts: But after they knew Christ in

breaking of bread, then, and not till then, came the fulnesse of perswasion, and then they could say, *The Lord is risen indeed*, Luke 24. 15, 16, 30, 31, 32, 34. Our inward evidence of graces or use of signes may bring the Children to the birth (I mean in point of assurance) but 'tis the evidence of the Spirit of God, which giveth strength to come forth. Without this evidence of the Spirit of God, the soule doth but grope after a full assurance, as it were in the dark; but when the holy Ghost commeth to do the office of a Comforter, then there is light and liberty.

Our assurance of justification, adoption, grace and salvation, is virtually in a syllogisticall way: Whoever believes on the Sonne of God, shall not perish, but have life everlasting. But I believe on the Sonne of God. Therefore, *&c.* Whoever judgeth themselves shall not be judged of the Lord. But I judge my self. Therefore, *&c.* Whoever loveth the Brethren, hath passed from death to life. But I love the Brethren. Therefore, *&c.* In these or the like proofes, 'tis the Spirit of grace which gives us the right understanding, and firme belief of the proposition. As for the assumption which hath in it the evidence of graces, 'tis made good by a twofold testimony, the testimony of our consciences, 2 *Cor.* 1. 12. 1 *John.* 3. 19. 20, 21. and the testimonie of the Spirit it selfe, bearing witnesse together with our consciences. And although both propositions be made good, yet we are so slow of heart to believe, that we cannot without the speciall help of the Comforter the holy Ghost, freely, boldly, joyfully, and with a firme perswasion, inferre the conclusion as a most certain truth. So that in the businesse of assurance and full perswasion, the evidence of graces, and the testimony of the Spirit are two concurrent causes or helps, both of them necessary: without the evidence of graces, 'tis not a safe nor a well grounded assurance, without the testimony of the Spirit, 'tis not a plerophory

or

or full assurance. There were two evidences of purchase in use among the Jewes, one sealed, another open, *Jer:* 32. 11. Which custome *Hierome* saith, was continued till his time. The evidence of the Spirit is like that which was sealed; the evidence of markes, like that which was open. Therefore let no man divide the things which God hath joyned together. See them joyned in three Texts of Scripture, *Rom:* 8. 16. neither our spirit alone, nor the spirit of the Lord alone beareth witnesse that we are the Children of God; but both these together beare witnesse of this thing. The spirit it self beareth witnesse with our spirit, 1 *Cor:* 2. 10. 12. we read, that the spirit revealeth unto us, and makes us to *know the things which are freely given to us of God.* But withall *vers:* 13. there is a *comparing spirituall things with spirituall*, and so among other things compared together, there is a comparing of spirituall markes, with a spirituall state, of spirituall fruit, with a spirituall tree, *&c.* 1 *John* 5. 6. the spirits witnessing, is joyned with the witnessing of the water and blood, that is with the evidence of grace, the evidence of justification, and a *pacified* conscience sprinkled with the blood of Christ: and purged from the guilt of sinne, also the evidence of sanctification and a *pure* conscience, purged from the inherent filth and staine of corruption; the former of these is the testimony of the blood; the latter is the testimony of the water; and both these not enough (as to the point of assurance) without the testimony of the spirit, nor it enough without them.

In the next place let us take a tryall of this way of assurance, so far as concerneth the evidence of grace, so much opposed by the *Antinomians*. Let us take that notable evidence, 1 *John* 3. 14. And now heare the *Antinomian* Objections against this assurance, from the evidence of love to the Brethren.

'Tis objected, that a soule must be exceedingly puzled with

Dr. Criſpes Sermons, the 23. volum, Serm: 15.

this marke of love to the brethren, before it can clear the caſe that it belongs to Chriſt, for if you will try your ſelfe by this marke, you muſt know firſt what it is to love the brethren, ſecondly, that they are the brethren whom you love. The nature of love is deſcribed, 1 *Cor:* 13. 4, 5, 6, 7. *Charity*, (*or love*) *ſuffereth long, and is kinde: Charity envieth not: Charity vaunteth not it ſelfe: is not puffed up, doeth not behave it ſelfe unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evill, rejoyceth not in iniquity, but rejoyceth in the truth: beareth all things, beleeveth all things, hopeth all things, endureth all things.* Come now, and bring your hearts to theſe particulars in your examination.. *Is there no envying in mee at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no ſeeking my ſelfe, or my owne good in my love to them? Is there a bearing all things for their ſakes? Is there no being puffed up, or vaunting above the brethren? Is there no thinking better of my ſelfe, then of them?—So that a ſoul muſt attaine to a mighty high meaſure of ſanctification and victory over a mans ſelf, before it can reach to this to ſay, I love the Brethren.* But ſuppoſe you finde all this love in your ſelves, *doe you know they are the brethren you love; you know the brother-hood conſiſts in being united unto Chriſt, that is an inviſible thing, none can know it but God onely; no man can ſay, ſuch a one is a brother.* And if you ſay, though I am not certaine that he is a Brother, yet I love him under the notion of a brother: to this it is replyed: *Take all the Sects in the world, they will love their owne Sects as Brethren:* And after a deſcription of the *Antinomians*, 'tis added, *Theſe are the Brethren; do you love theſe men? Oh, there are many that goe by ſignes and markes, that cannot endure the Brethren, they goe with them under the name of Libertines.* I have now the objection before me, as full and ſtrong as one of the beſt gifted *Antinomians* of this age could make it. For anſwer whereunto I will demonſtrate theſe three things. 1. That this objection

deſtroyes,

deſtroyes as much and more, their own expoſition of this Text in 1 *Joh.* 3. 14 That the Antinomian way of removing ſcruples and doubts of conſcience, and ſetling a ſoule in peace and aſſurance, is a moſt inextricable Labyrinth, and layeth knots faſter upon the conſcience, in ſtead of looſing them. 3. That this way of aſſurance by the marke of love to the brethren, is a ſure and ſafe way, and hath no ſuch inextricablenesſe in it, as is here objected.

First I ſay, their objection militateth as ſtrongly, yea much more ſtrongly againſt their own interpretation of my Text; For the ſame Antinomian in that ſame Sermon, and others of that way underſtand the ſcope of this Text to be for comforting the bretheren againſt the diſeſteem the world had of them; the world hates them, *verſ.* 13. But we know (ſaith he) that we are tranſlated from death to life, becauſe we love the brethren; that is, whatever the world judgeth of us, we perceive and know one another by this mark, that we love the Brethren. In ſhort, they ſay, *this ſeemes rather to be a marke how my brother may know me, then that by which I ſhould know my ſelf.* Which interpretation, how ill grounded it is, and how inconſiſtent with *verſ.* 18, 19, 20, 21. who ſeeth not? Only I now obſerve that they caſt down what themſelves build: For if I cannot know my ſelf by the inſide of love, much leſſe can my brother know me by the outſide of love: and if I cannot have any ſolid or ſafe comfort from this, that I love the Brethren; how much leſſe can this comfort me that others judge me to be a lover of the brethren? And how do I know them to be the brethren who judge ſo of me? For (by their rule) no man can ſay ſuch a one is a brother, ſo that they do but tye themſelves with their own knots, and muſt therefore either quite their ſenſe of the Text and take ours, or elſe hold that this Text hath no comfort at all in it, which yet is moſt full of comfort, and ſweet as the honey and the honey combe.

But

But ſecondly will you ſee theſe men falling yet more foully in the ditch they have digged for others? While they object ſo much againſt a believers examining or aſſuring his conſcience by fruits of ſanctification, ſincerity of heart, hatred of ſin, reſpect to all the commandements, love to the Brethren; while they tell us that none of theſe can be ſure evidences to the ſoule, and while they pretend to ſhew other ſoule ſatisfying evidences, which can reſolve, quiet, comfort, and aſſure the conſcience, they do but more and more lead the ſoule into a labyrinth, and make the ſpirits of men to wander from mountain to hill, and to forget their reſting place. I might here take notice of the ſix remedies againſt doubting, which one of them offereth, as an antidote and preſervative againſt all objections whatſoever, yet all the ſix put together cannot reſolve nor clear the conſcience in the point of a perſonall or particular intereſt in Chriſt; I heare much (will the perplexed ſoule ſay) of the nature of faith, of free juſtification, of the things ſealed in Baptiſme, &c. But oh I cannot ſee that I have any intereſt for my part in theſe things. Not to inſiſt upon theſe ſix remedies, which are indeed moſt inſufficient as to this point, my preſent work ſhall be, to ſpeak unto thoſe perſonall and particular evidences of an intereſt in Chriſt, which are held foorth by their chief writers. Do but obſerve their way, and you ſhall ſee that either they fall in at laſt into our way of gracious marks and qualifications, or otherwiſe leave the Conſcience much more perplexed and unſatisfied, then they found it. They tell us of two evidences, a revealing evidence, and a receiving evidence: that by the ſpirits teſtimony, this by faith. *The revealing evidence of intereſt in the priviledges of Chriſt, which will put an end to all objections, is the voice of the Spirit of God to a mans own ſpirit. This is the great evidence indeed and the evidence which at laſt doth determine the queſtion, and put an end to all objections.* Well: But doth the Spirit

In Eaton his honey combe of free Juſtification, cap. 9.

Dr. Criſp. in the 2. volume of his Sermons. Ser. 16.

ſpirit of God give teſtimony to the ſoule, any otherwiſe then according to the word of God? No, ſaith the ſame writer, by no means, for *it is moſt certainly true,* (ſaith he) *that every voice in man ſpeaking peace, being contrary to the word of grace, that voice is not the voice of the ſpirit of the Lord, — it is the voice of the ſpirit of deluſion.* Immediatly he moves this doubt, *But how ſhall I know that this voice, though it be according to the word of grace, is indeed the voice of the ſpirit of the Lord, and be ſatisfied that it is ſo.* He might have moved this doubt, which is greater, how ſhall I know that this voice or this teſtimony doth indeed ſpeak according to the word, or whether it ſpeak contrary to the word, & ſo be the voice of the ſpirit of deluſion. Peradventure he had found it difficult, and even impoſſible to anſwer this doubt, without making uſe of and having recourſe unto the way of ſignes or marks, ſuch as the word holds foorth: And this agreeth to that twofold joint witneſſing, *Rom:* 8. 16. the ſpirit of God is not ſimply μάρτυς, a witneſſe, but συμμάρτυς, *qui ſimul teſtimonium dicit,* he bears witneſs not only to, but with our ſpirit, that is, with our conſcience. So that if the witneſſe of our Conſcience be blank and can teſtifie nothing of ſincerity, hatred of ſin, love to the Brethren, or the like, then the ſpirit of God witneſſeth no peace nor comfort to that ſoul, and the voice which ſpeaketh peace to a perſon who hath no gracious mark or qualification in him, doth not ſpeak according to the word, but contrary to the word, and is therefore a ſpirit of Deluſion. I ſhall not contend about the precedence or order between theſe two Teſtimonies in the ſoul, ſo that we hold them together, and do not ſeparat them in our aſſuring or comforting of our hearts before God. And here I muſt take notice of another Paſſage, where he whoſe principles I now examine ſaith, *I do not determine peremptorily, that a man cannot by way of evidence receive any comfort from his ſanctification,* which he thus clear-

Ibid. pag 483. 484.

Ibid. Ser. 17. pag. 437.

eth. *The ſpirit of the Lord muſt firſt reveal the gracious minde of the Lord to our ſpirits, and give to us Faith to receive that Teſtimony of the Spirit, and to ſit down as ſatisfied with his Teſtimony before ever any work of Sanctification can poſsibly give any evidence; But when the Teſtimony of the Spirit of the Lord is received by Faith, and the ſoule ſits down ſatisfied with that Teſtimony of the Lord, then alſo all the gifts of Gods Spirit do bear witneſſe together with the Spirit of the Lord, and the Faith of a Believer.* Surely ſuch a Teſtimony or voice in the ſoul, as the ſoul ſits down ſatisfied with before ever any work of ſanctification can poſſibly give any evidence, is not an evidence according to the word, but contrary to the word, and therefore not the revealing evidence of the ſpirit of God; ſo that in this I muſt needs diſſent from him, for he caſts the ſoule upon a moſt dangerous precipice, neither is the danger helped, but rather increaſed by that poſteriour evidence; or after comfort of ſanctification, which he ſpeaks of, for the ſoule being before ſet down ſatisfied with the Teſtimony of the ſpirit of the Lord, and Faith receiving that Teſtimony (ſo he ſuppoſeth) it cannot now examin whether its ſanctification be ſound or not ſound, whether its graces be common or ſpeciall, ſeeming or real: It implyes a contradiction if I ſay that I am aſsured by the evidence of the ſpirit of God, and by the evidence of Faith that I am in Chriſt, and in Covenant with God, and that notwithſtanding I ſit down ſatisfied with this aſsurance, yet I am not ſure of the ſoundneſse of my Sanctification. Therefore to put the ſoule upon a looking after the evidence of graces, and the comfort of ſanctification, when the ſoule is before hand fully aſsured and ſatisfied againſt all objections and doubtings, is not onely to lay no weight at all upon theſe marks of Sanctification, in the point of reſolving or clearing the Conſcience, but it is much worſe then ſo, it is a confirming or ſtrengthning of the Soule in ſuch a Teſtimony or

aſsurance

aſsurance, as it hath ſetled upon contrary to the Scripture. And here is a great difference between theſe Antinomian principles and ours: We hold the aſsurance or evidence of marks to be *privative*, they yeeld no more but that it is at moſt *cumulative* to the evidence of the Spirit of God and of Faith. For my part I dare not think otherwiſe, but that perſon is deluded who thinks himſelf fully aſsured of his intereſt in Chriſt by the voice of the Spirit of the Lord, and by the evidence of Faith, when in the mean time his Conſcience cannot beare him witneſse of the leaſt mark of true grace or Sanctification in him. And I muſt needs hold that whatſoever voice in man ſpeaking peace to him, is *antecedaneus* unto, and ſeparated or disjoyned from all or any evidence of the marks of true (although very imperfect) Sanctification, is not the voice of the Spirit of the Lord, neither ſpeaketh according, but contrary to the written Word of God.

I heartily yeeld that the Spirit of the Lord is a Spirit of Revelation, and it is by the Spirit of God, that we know the things which are freely given us of God, ſo that without the Comforter, the Holy Ghoſt himſelf bearing witneſse with our Spirit, all our marks cannot give us a plerophory or comfortable aſsurance. But this I ſay, that which we have ſeen deſcribed by the Antinomians as the Teſtimony of the Spirit of the Lord is a very unſafe and unſure evidence, and ſpeaks beſide, yea contrary to the written Word. The Word ſpeaks no peace to the wicked, to the ungodly, to hypocrits, to morall Chriſtians, to the preſumptuous, to the ſelf-confident, to the unmortified carnall profeſsours, to temporary believers. Chriſt and his benefits are indeed offered and held foorth unto all that are in the Church, and all cal'd upon to come unto Chriſt, that they may have life in him, and whoever cometh ſhall not be caſt out, this is certain: but yet the Word ſpeaks no peace nor aſsurance, ſave to the humble and contrite, to

thoſe that tremble at his word, to thoſe that are convinced of ſin, to thoſe that do not regard iniquity in their hearts; but hate ſin with ſincere hatred; to thoſe that believe on the Son of God, that love the Brethren, &c. Now therefore the Spirit of the Lord which ſpeaks not to the ſoul, but according to the word of grace (as is confeſſed) doth not ſpeak comfort or aſſurance to any others, but theſe only. And if a man would know certainly whether the voice or Teſtimony which ſpeaks to his Spirit be a deluſion or not, he muſt to the Law and to the Teſtimony, and ſearch whether it ſpeak according to this Word. Tis granted to us that if the voice which ſpeaks peace in man be not according to the written word of God, it is not the Spirit of the Lord. But withall tis cautiouſly declined by theſe men, that the voice which ſpeaks in the ſoul be tryed by the written word. They tell us, *it is not the Word that maks us believe the Spirit, But it is the Spirit that makes us give credit to the Word:* That *it is only the Spirit of God that can truely ſatisfie the ſpirit of a man, that it is his own teſtimony; and not the ſpirit of Deluſion.* That as, *in all Arts and Sciences there are ſome Principles —beyond which there muſt be no inquiry, ſo alſo in divine things. —Is there any thing in the world of better credit, or that may rather be believed with men then the Spirit himſelf? Nay can any believe, but by this Spirit? If not, then nothing elſe is able ſatisfyingly to bear witneſſe to the Spirit, but it ſelf. This is as if we ſhould receive the Teſtimony of the Spirit upon the credit of ſome other thing.*

Dr. Criſp ibid. ſerm. 16 pag. 492. 483. 485. 486.

Whereunto I anſwer firſt, Tis to be remembred, The queſtion is not whether the Word of the Lord can ſatisfie or pacifie a ſinners conſcience without the Spirit; for we ſay plainly that as the beſt marks of grace, ſo the richeſt and ſweeteſt promiſes and comforts of the word cannot make the ſoule ſit down ſatisfied, till the ſpirit of the Lord himſelf ſpeak peace and comfort within us. Whence it was that after *Nathan* had

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ſaid to *David* in the name of the Lord, *The Lord hath put away thy ſin, thou ſhalt not die*, yet even then *David* prayed, *Make me to hear joy and gladneſſe, that the bones which thou haſt broken may rejoice. Reſtore unto me the joy of thy Salvation and uphold me with thy free Spirit.* *Pſal.* 51,8.12. with 2 *Sam.* 12:13. But tis another thing which is here in queſtion, for clearing whereof, obſerve that the efficient cauſe, or revealing evidence which maks us believe and be aſſured is one thing: The *objectum formale fidei* or that for which we believe and are aſſured, is another thing. In humane ſciences a Teacher is neceſſary to a young Student, yet the Student doth not believe the concluſions becauſe his Teacher teacheth him ſo, but becauſe theſe concluſions follow neceſſarily from the known and received principles of the Sciences, and although he had never underſtood either the principles or the concluſions, without the help of a Teacher, yet he were an ill ſcholler who cannot give an accompt of his knowledge from demonſtration, but only from this that he was taught ſo. In ſeeking a legall aſſurance or ſecurity we conſult our Lawyers, who peradventure will give us light and knowledge of that which we little imagined: yet a man cannot build a wel grounded aſſurance, nor be ſecure becauſe of the Teſtimony of Lawyers, but becauſe of the deeds themſelves, Charters, Contracts or the like. So we cannot be aſſured of our intereſt in Chriſt, without the work of the holy Ghoſt, and his revealing evidence in our hearts; yet the ground and reaſon of our aſſurance, or that for which we are aſſured, is not his act of revealing, but the truth of the thing it ſelf which he doth reveal unto us from the word of God. Secondly, this is not to receive the Teſtimony of the Spirit upon the credit of ſome other thing, for the Spirit that ſpeaketh in the Word, is not another thing from the Spirit that ſpeaketh in our hearts, and ſaith, we are the Children of God, when we receive the Teſtimony or evidence in our hearts,

upon the credit of the Word, we receive it upon the Holy Ghoſts own credit, *comparing ſpirituall things with ſpirituall, as the Apoſtle ſaith.* The holy Scripture is called *a more ſure word* then that voice of God which came from heaven concerning his welbeloved Sonne, 2 *Pet.* 1.17,18,19. and ſo by parity of Reaſon, if not *a fortiori,* the written word of God, is ſurer then any voice which can ſpeak in the ſoule of a man, and an inward Teſtimony may ſooner deceive us, then the written word can, which being ſo, we may and ought to try the voice which ſpeaks in the ſoule by the voice of the Lord which ſpeaks in the Scripture. If it agree not, then we have not loſed, but have made a right diſcovery and found out a depth of Sathan, and ſo gained by the tryall. If it do agree, ſo likewiſe we are gainers, being confirmed in the aſſurance, not upon the Teſtimony of another, but upon the ſureſt and beſt known Teſtimony of the holy Ghoſt himſelf. Thirdly, if theſe things be not admitted, and if the Antinomian argument which now I ſpeak to, ſtand good, then it ſhall be eaſie for any deluded perſon to repell the moſt ſearching convictions which can be offered to him from Scripture, for he ſhal ſtill think with himſelf, (though unhumbled and unregenerat) it is the voice of the ſpirit of the Lord, which ſpeaks peace to my ſoule, and this voice I know is according to the word, becauſe I am aſſured by the ſame ſpirit that it is indeed according to the Word, and other evidence I will not look after, becauſe I am to receive the Teſtimony of the Spirit upon his own credit, and not upon the credit of ſome other thing: The voice of the ſpirit which ſpeaks in my ſoul is that, beyond which there muſt be no inquiry. I ask now, how ſhall the Antinomians convince ſuch a one from Scripture? Nay how can they chooſe but (according to their principles) confirme him in his deluſory, imaginary aſſurance? Fourthly, the very ſame Antinomian Author, who ſpeaks of the Teſtimony of the ſpirit of

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God in the ſoul, as that beyond which there muſt be no inquirie; and which puts an end to all objections, even he himſelf doth by and by tell us of *aliquid ultra*, and puts the ſoul upon a further inquiry, (which as I ſaid before) ſhal either reſolve into our way of aſſurance by marks, or otherwiſe leave the ſoul overclouded, & more in the dark then at the beginning. And ſo I come to his ſecõd evidence, which he cals the *receiving evidẽce.*

Though the ſpirit of the Lord (ſaith he) *doe reveal the minde of the Lord to men, yet they are not fully reſolved concerning this mind of the Lord to their own ſpirits, till by Faith they do receive it* Dt. Criſp. ibid. ſerm. 17. pag. 504. ——*Now till men do receive this Teſtimony and believe it, they are never reſolved; but when men do receive it and believe it, that it is a true Teſtimony, then they ſit down ſatisfied.* Again, *Faith is an evidence as it doth take poſſeſſion of that which the ſpirit of the Lord reveals, and manifeſts and gives to a perſon.*——*The ſpirit indeed makes the title good, but faith maks good the entry and poſſeſſion, and ſo clears the title to us, though good in it ſelf before:* ——*Is there a voice behind thee, or within thee, ſaying particularly to thee in thy ſelf, thy ſins are forgiven thee? Doeſt thou ſee this voice agree with the word of Grace?* —— *If thou doeſt receive the Teſtimony of the Spirit according to that word. If thou doeſt indeed receive it, here is thy evidence.* ibid. pag. 514. 515. 516. Thereafter he moves this objection. *But you will ſay, if there be not fruits of faith following, that faith is a dead faith, and therefore there muſt be ſomething to evidence with it.* For anſwer whereunto, firſt he rejects this as a great indignity to Faith, *If faith be not able of it ſelf to give Teſtimony, or muſt not be credited, when it doth give Teſtimony, except ſomething will come and teſtifie for it, to give credit unto it.* Ibid. pag 518. 519 520. Next he anſwereth thus, *that which hath the whole eſſence of faith, is not a dead, but a living faith: Now the whole eſſence of faith is nothing elſe but the Eccho of the heart anſwering the foregoing voice of the ſpirit, and word of Grace, thy ſins are forgiven thee ſaith the ſpirit and word of Grace, my ſins are forgiven me, ſaith Faith.*

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If therefore the Eccho to the voice of Spirit and word of Grace, be the essence, nay be the whole essence of believing, this is certain, where there is receiving or beleiving, there cannot be a dead faith.

Now behold him at a losse; all resolves into this issue, no assurance by the Testimony of the spirit and word of grace, unlesse this testimony be received by faith, no entry and possession, no clearing of the title to the soule, no resolution or satisfaction to the conscience till it beleive. But then while the soule examines it self, whether it have a true lively faith, or only a dead faith, he dare not admit the tryall of faith by the fruits of it, as if it were an indignity to the tree to be knowen by the fruit, or to the fire to be knowen by the heat. Faith purifieth the heart, saith the Scripture. Faith workes by love. Faith shewes it self by works. This *Antinomian* durst not adventure upon this tryall by the Scripture markes of faith: yea, to avoid this, he runnes into a great and dangerous errour, that the whole essence of faith is nothing else, but the Eccho of the heart answering the voice of the spirit, and saying, my sinnes are forgiven me, as if there were no faith where there is no assurance of the forgivenesse of sinnes, and as if faith were quite lost, as often and as long as the soule cannot say with assurance, my sinnes are forgiven me. Again, may there not bee a false Eccho in the heart: may not a temporary beleever who receaves the word of grace with joy, say within himself, my sinnes are forgiven me? Where is the clearing of the conscience now? Is it in that last word, *where there is receaving or beleeving, there cannot be a dead faith*? But how shall I know that there is indeed a receving and beleving? The essence of faith is the receaving of Christ in the word of grace, and a resting upon him for righteousnesse and life. Now another *Antinomian* tells us, that *to receave Christ and his benefites truely, doth necessarily include in it these foure particular points.*

J. Eaton in the honeycomb, p. 9.

1. To know our lost state by the least sinne, our misery with-

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out Chriſt, and what need we have of him. 2. To ſee the excellency and worth of Chriſt and his benefites. 3. A taking and having of Chriſt and his benefites to ones owne ſelf in particular. 4. To be filled with great joy and thankfull zeal. If theſe things be ſo, then I am ſure, many doe imagine they have receaved Chriſt and his benefites by faith, who have not truely and really receaved him: ſo that the (ſoul ſearching it ſelf in this point, whether have I any more then a dead faith, or a counterfeit faith?) dare not acquieſce nor ſit down ſatisfied with that reſolution, *where there is receaving or beleeving, there cannot be a dead faith.* For the ſoule muſt ſtill enquire, whether is my receaving or beleeving true, reall, ſound, lively, and ſuch as cannot agree to a dead faith? The ſame Author whom I laſt cited, where he putteth *a difference between a counterfeit faith, and a true faith*, he ſaith, that the counterfeit faith *neither reneweth nor changeth the heart, it maketh not a new man, but leaveth him in the vanity of his former opinion and converſation.* Whence I infer that he who wil throughly & rightly examine himſelf in this particular, have I true faith, yea or no? Muſt needs (before he have a ſolid reſolution) be put upon this further inquiry, is there any heart-renewing or heart-changing work in me? or am I ſtill in the vanity of my former opinion and converſation, yea or no? Honey combe. chap. 16. p. 481, 482.

I ſhall now after all this, appeall to any tender conſcience which is ſadly and ſeriouſly ſearching it ſelf, whether it be in the faith, whether Chriſt be in the ſoul and the ſoul in Chriſt, let any poor wearied ſoul which is longing and ſeeking after reſt, refreſhment, eaſe, peace comfort and aſſurance, judge and ſay whether it can poſſibly, or dare ſit down ſatisfied with the Antinomian way of aſſurance, before largely declared, which yet hath been held foorth by thoſe of that ſtamp, as the only way to ſatisfie and aſſure the conſcience, and to put an end to all objections. I begin to hear as it were ſounding in mine ears

the ſad lamentation of a poor ſoule which hath gone along with their way of comfort, and aſſurance, and hath followed it to the utmoſt, as far as it will go.

" Oh (ſaith the ſoul) I have applyed my ſelf to ſearch and " find out, and to be clearly reſolved in this great and tender " point, whether I bee in Chriſt or not? whether I have paſſed " from death to life, from the ſtate of nature into the ſtate of " grace, or not? whether I be acquit from the curſe and con- " demnation of the Law, and my ſins pardoned, or not? when, " O when ſhall I be truly, clearly, and certainly reſolved " in this thing? Tis as darkneſſe and death to me, to be unre- " ſolved and unſatisfied in it. I refuſed to be comforted with- " out this comfort. I ſaid, go to now and prove & ſee this *Anti-* " *nomian* way, and when I had proved it, *I communed with mine* " *own heart, and my ſpirit made diligent ſearch.* Then ſaid I of it, " thou art madneſſe and folly. Their doctrine pretendeth to " drop as the honey comb, yet at the laſt it byteth like a ſer- " pent, and ſtingeth like an Adder, I find their words at firſt to " be ſoft as oyle and butter, yet I find them at laſt as ſwords " and ſpears to my perplexed heart. I am forbidden to try my " ſpirituall condition, or to ſeek after aſſurance of my intereſt " in Chriſt, by any mark or fruit of ſanctification, be it ſince- " rity of heart, hatred of ſin, love to the Brethren, or be what " it will be: I am told it is unſafe and dangerous for me to ad- " venture upon any ſuch marks; I do not mean as cauſes, con- " ditions, or any way inſtrumentall in my juſtification, (for " in that conſideration I have ever diſclaimed my graces) nay " I do not mean of any comfort or aſſurance by my ſanctifi- " cation, otherwiſe then as it flowes from Chriſt, who is made " unto me of God ſanctification als well as righteouſnes. But " I am told by theſe Antinomians, that even in the point of " conſolation and aſſurance, tis not ſafe for me to reaſon and " conclud from the fruit to the tree, from the light to the ſun,

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"from the heat to the fire, from the effect to the cauſe, I love "the brethren with true and unfeigned love, therefore I have "paſſed from death to life. They ſay, I dare not, I cannot have "any true comfort or aſſurance grounded upon this or any "ſuch mark. They promiſed me a ſhorter, an eaſier, a ſurer, a "ſweeter way to come by the aſſurance which I ſo much long "after. They put me upon the revealing evidence or Teſtimo-"ny of the holy Ghoſt, which I know indeed to be ſo neceſ-"ſary, that without it, all my marks will leave me in the dark: "But as they open and explain it unto me, I muſt not try by "the written word, whether the voice or Teſtimony that "ſpeaks in my heart, be indeed the voice of the Spirit of the "Lord, yet they themſelves tell me that every voice in man "which ſpeaketh peace to him, and ſpeaketh not according "to the word of grace, is a ſpirit of deluſion. Again they tel me "this Teſtimony of the Spirit of the Lord will put an end "to all objections, and is that beyond which there muſt "be no inquiry, yet by and by they tell mee there muſt "there muſt be more then this, there muſt be a receiving "evidence of faith, and till I believe, I do not poſſeſſe Chriſt "or his benefits, neither can ſit down ſatisfied and aſſured. Oh "then ſaid I, how ſhall I know that I have true faith? Shall I "try faith by the fruits of faith? No, ſay they, by no means, "but try it by the eccho in the heart which anſwers the voice "of the ſpirit, as face anſwers to face in water. But what if "there be no ſuch Eccho in my heart? What if I cannot ſay "with aſſurance my ſins are forgiven me? muſt I then con-"clude I have no faith? And what if there be ſuch an Eccho in "mine heart? how ſhall I know whether it be the voice of a "true faith, or whether it be a deluſion? Hath every one a "true faith whoſe heart ſuggeſteth and ſingeth, my ſins are "forgiven me? But where there is a receiving and believing "ſaid they, there cannot be a dead faith. Alas, ſaid I, they

Honey combe chap. 16. p. 475.

Rob. Lancaſter præf before Dr. Criſp: ſermons.

"leave me where I was: How ſhall I know whether there be "a believing or receiving? Doe not themſelves tell me, there "is a great difference between a true faith, and a counterfeit "faith? are not theſe miſerable comforters who tell mee that "true faith hath fruits, and yet will not give me leave to try it "by its fruits? They teach me that *Juſtification is like the fire, ſo "that he that is not Zealous in holyneſs and righteouſneſs by Sancti-"fication, tis to be feared that he never had the fire of Juſtification.* Another of them ſaith, *doth not love manifeſted as truly and infallibly kindle love again, as fire kindleth fire.* Sure then if I doe not love God and his children, the Eccho in my heart which "ſaith, my ſinnes are forgiven me, is but a deluſion. Oh how "have theſe men been charming and cheating me out of the "right way? They have unſetled mee, and frighted me out of "all my marks of grace, or fruits of faith, and when they "have promiſed me a clear reſolution, behold they leave me "much more unſatisfied: They have deceived me and I was "deceived. When all comes to all in their way, I muſt either "conclude (which I dare not) that I have true faith, becauſe "my heart ſuggeſteth, and ſaith my ſins are forgiven mee, "without any tryall of faith by the fruits thereof, or other-"wiſe I am left in a labyrinth, believe I muſt, and they will "allow me no markes to know whether I believe or not. "Wherefore I will not come into their ſecret, I will come "out of their paths which lead downe to the Chambers of "death, I will return to the good old way, the Scripture way, "Chriſts way, the Apoſtles way, in which I ſhall finde reſt to "my ſoule.

The third point now remains, *viz.* that there is no ſuch inextricable difficulty, darkneſſe or miſt in this mark, the love of the brethren; but that the children of God may, and ſometimes do clearly and ſafely aſſure their hearts by this mark, that they have paſſed from death to life. Which that it may

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appeare, I ſhall ſpeak firſt to the Object, the Brethren, then to the Act, which is love.

Touching the Object, let foure things be obſerved. Firſt, this we certainly know, that there are Saints on earth, we believe the holy univerſall Church: Now all who have paſſed from death to life, thoſe and none but thoſe have a true and ſincere love to the ſaints in generall, praying heartily for them, ſympathizing with their ſuffering, and rejoycing at their felicity. None but a *Saint* can ſay in truth, and with a ſincere ſelfe-denying affection, *If I forget thee O Jeruſalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; If I preferre not Ieruſalem above my chief joy.* Pſ. 137.5.6. The Apoſtle commends praying *for all Saints*, *Eph.* 6. 18. and love *to all the Saints*. *Col.* 1. 4. I conceive he means, not only all the Saints known to us, but the whole inviſible Church of Saints on earth. That prayer and proteſtation, *Pſal.* 122.7, 8. when uttered in Spirit and Truth, can proceed from no other, but a gracious renewed heart; *peace be within thy walls, and proſperity within thy Palaces. For my brethren and companions ſake, I will now ſay, peace be within thee.* This very love to the Saints in generall as to the excellent and precious ones of the earth, is a fruit of Sanctification, and a mark of a renewed and gracious eſtate; even as contrary wiſe they that have no love to the Saints in their *ſpecies* or kind, that love and eſteem men only for ſome earthly reſpect and conſideration, the Rich, the Honourable, the Mighty, *&c.* or for ſome particular humane relation, Parents, Wives, Children, Kindred Friends, Benefactors, *&c.* much more they that delight in the company and fellowſhip of the prophane and ungodly, prove themſelves to be ſuch as have not yet paſſed from death to life.

Secondly, tis neither neceſſary nor poſſible that we have a a certain and infallible knowledge of the true Saintſhip and re-

generation of these particular persons whom we love, under the notion of Brethren and Saints. The Apostles themselves did once look upon and love some as Saints, who were no Saints, *Judas*, *Simon Magus*, *Ananias*, and *Saphyra*, and others of that kind. It is Gods own prerogative to know certainly the hearts of men. To require a certain knowledge of the Saintship of others, before we can say, we love the Brethren, doth not only strike at the mark of love, but at the duty of love, and makes the yoke of Christ heavy, yea unsupportable, and the very Evangelicall commandment of love to be most grievous, yea impossible: And if the Antinomian objection hold good, no man on earth can performe acceptably this duety of Love, except he know the hearts of those whom he loves under the notion of *Saints*. If it be replyed that the commandement of Christ is acceptably performed, when to my best knowledge and observation, and according to the best tryall which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that tis not necessary to the acceptable performance of the duty of love, that I know infallibly such a one to be a true Saint: Then it will follow by the like rule and by parity of reason, that comfort and assurance may be had from this mark, I love the Brethren, although I cannot certainly and infallibly say, these whom I love are true *Saints*. For if I can be clear in point of the duety, and that my obedience to the new commandement of Christ, *love one another*, is acceptable to God, then may I also be clear in point of the mark or signe, this proposition, *I love the Brethren*, being a necessary consequent from that proposition, *I have, through the grace of Christ, so far performed the duty of Love, as that it is acceptable to God in point of new obedience*, and this leads me to a third answer.

3. Particular or individuall Saints may be so farre known by their fruits, and are so farre discernable and visible, as that

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our love to them under that notion may be known to be an acceptable ſervice to God, and ſo a comfortable mark or evidence to our ſelves. Which plainly appears from what Chriſt ſaith *Math:* 10. 41. 42. *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward; And he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward. And whoever ſhall give to drink unto one of theſe little ones, a cup of cold water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* Before verſe 11. *Into whatſoever City or Town ye ſhall enter, enquire who in it is worthy, and there abide till ye goe thence.* Heb: 6.20. *For God is not unrighteous to forget your work and labour of Love which ye have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter.* Theſe believing Hebrews did not infallibly know that they were Saints to whom they miniſtred, yet the Apoſtle tels them, their worke was acceptable to God, and made himſelf to be perſwaded of them things that accompany Salvation. They to whom he writes, being conſcious to themſelves of the truth and ſincerity of their love, might much more be perſwaded of themſelves things that accompany Salvation from this mark of Love, although they could not know infallibly the hearts of thoſe whom they loved, as Saints. We may without either revelation or infallibility of judgement, by the marks which the word gives us for judging and diſcerning of others, ſo farre be perſwaded in a judgement of Charity, that this or that perſon is a Saint, a Brother, a Siſter, one in Chriſt, as that our love to the perſon under that notion, is according to the rules of Chriſt, flowes from faith which worketh by love, and is acceptable to God as a part of our new obedience. If it were not ſo, this abſurdity would alſo follow, there could be no communion of Saints one with another, at leaſt no ſuch thing done in faith. Do not Believers act in Faith, and not doubtingly, when they

they have communion one with another, when they exhort and comfort one another, when they pray one with another, when they ſympathize one with another? If they do not act theſe things in Faith, they ſinne, for *whatſoever is not of Faith, is ſin.* 4. It is to be obſerved that he who objects to others, they cannot know whether this or that man be a Brother, even he himſelf takes upon him to judge, who are the Brethren. He makes a deſcription of the Antinomians, under fair and plauſible expreſſions, and then concludes, *Theſe are the Brethren, do ye love theſe men?* It ſeems, if it had been condeſcended upon, that the Antinomians are the Brethren, there had been an end of his objection. But is not this Popiſh, Donatiſticall, Phariſaicall, to appropriat to themſelves the name of the Brethren, the godly partie, the true Church, excluding many thouſands of thoſe who are truly godly, and dear to Jeſus Chriſt, althongh different in opinion from them? And what if one ſhould fancy that the Antinomians are only the Brethren, yet how ſhould one know that this or that Antinomian is a Brother? Doth not his own objection fall upon him, the Brother-hood conſiſts in being united unto Chriſt, that is an inviſible thing, none can know it, but God only, no man can ſay ſuch a one is a Brother? So much of the certainty of the Object, the Brethren. Now to the certainty of the Act, which is Love.

The nature of Love was deſcribed out of 1 Cor. 13.4, 5, 6, 7. Then to fright the ſoul from examining it ſelf by this mark, it was added, *Is there no envying at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no ſeeking my ſelf or my own good, in my love to them? &c.* Who is the legal Preacher now? Here is a racking of the conſcience with neceſſity of legall perfection in our ſanctification and Evangelicall graces? Do not themſelves ſay that our *Juſtification is perfect, but our Sanctification unperfect;* why then wil they not ſuffer the

Honey combe, chap 6. pag. 45 6

ſoule

ſoul to take any comfort from the fruits of Sanctification, except they be perfect? When *John* ſaith, *hereby we know that we have paſſed from death to Life, becauſe we love the Brethren;* I ask, doth he mean, perfect Love which is every way what it ought to be? If ſo, then they put a falſe ſenſe upon the Text; for there neither is now, nor was then any ſuch Love in the world. Doth he mean of true unfeigned ſound love, although imperfect? Then there is no place for their objection. For a true Believer hath in himſelf a true love to the Brethren, which Love putteth forth and exerciſeth it ſelf in a ſincere and conſcionable indeavour of all thoſe duties which are reckoned forth, 1 *Cor.* 13. as effects, or (if you will) acts of Love. This ſoundneſſe and ſincerity of Love may be a ſure mark to the ſoule, although I confeſſe without this ſincerity, the very work and labour of love is no ſure mark to the conſcience to examine it ſelf by; for as the Apoſtle there teacheth us, a man may give all his goods to the poore, and yet not have true love. O but how ſhall I know (ſaith the doubting Chriſtian) that my love to the Brethren is a true, ſincere, ſound love?

To that I ſay, thou mayeſt know it by theſe tokens. Firſt, if thou loveſt the Saints as Saints, and becauſe they are Saints, not for their excellent Gifts or parts ſo much as for their Graces, not for any relation to thy ſelf ſo much as for relation to Chriſt. Tis true repentance when we ſorrow for ſinne as ſinne: Tis true love when we love the Saints as Saints, that is, for this cauſe and conſideration chiefly, becauſe the Image of God appears in them. Papiſts pretend that with one act of adoration they worſhip Chriſt and his image. But we ſay with more truth and reaſon, with one affection and one act of love we love both Chriſt himſelf and thoſe who bear his Image, both God and his Children. I mean, tis Chriſt himſelf whom we love in his Saints.

Secondly, thy love, when thou lovest all Saints, *Col.* 1. 4. *epist:* to *Philemon v.* 5. And this followeth necessarily from the first mark. For *a quatenus ad omne.* If as Saints, then all saints. Lovest thou all the saints in general praying for them all? Lovest thou all the Saints in particular whom thou knowest, that is, thou darest not confine or limit this love to those Saints only who are altogether of thy opinion (which, it appears from the objection before mentioned, the Antinomians have dared to do) or who have some intimacy of friendship with thee, nay nor to these who never wronged thee, never strove with thee, who never spake evill of thee, but all whom thou hast reason to judge to be saints, thou lovest them, wishest well to them, art ready to do them good according to thy power, and if thou be at variance or difference with any of them, thou prayest God to make them and thy self of one heart, and of one minde, and it is an affliction of spirit to thee to be at variance with any that are Christs: Canst thou thus clear thy self in thy conscience, and darest thou say these things before the searcher of hearts? Then is thy love a true Love.

Thirdly, thou art a sincere Lover of the Brethren, when thou lovest them in all their different estats and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the persecuted, as well as the prospering, the reproached as well as the commended. This is also a necessary consectary upon the first mark: For if thou lovest saints as saints, the variation or difference of their outward condition, will not make thy love towards them to cease. *Obadiah* was a sincere Lover of the Brethren, and he gave this good Testimony of it, he was a kinde friend to the Prophets of the Lord, when they were persecuted by *Ahab* and *Jezabel.*

Fourthly, thy Love to the Brethren is true and sincere, when it puts forth it self in all thy relations, when a man desires to choose a wife that fears God, and a woman desires to marie none who is not godly; when a Master seeks godly

ſervants, and a ſervant ſeeks a godly maſter; when a people chooſe godly Miniſters, and godly Magiſtrats, godly Commanders and Officers of Armies, *&c.* And again, Magiſtrats, Commanders, Miniſters, love, countenance, encourage and ſtrengthen the hands of ſuch under their Charge, as are godly: when a man if he be to chooſe a friend to conſult with, yea if he were but to chooſe a Lodging where he is a ſojourner, he deſires and ſeeks after a godly Friend, a godly Family, *&c.*

Fifthly Love is true and ſincere, when the action of Love is not without the affection of Love, 1 *Cor.* 13. 3. and when the affection of Love is not without the action of Love, 1 *John.* 3 17 when love openeth both the heart and the hand, both the Bowels and the boſome.

I do not mean that all or any of theſe marks can be found in any ſaint on earth, without ſome mixture of the contrary corruptions; for we muſt not look that an imperfect grace (ſuch as love to the Brethren is in this world) muſt needs be proved by ſuch marks as have no imperfection in them. If the marks be true, then is the grace true, and that is enough to the point which I now aſſert. But as the grace is not perfect, no more are the marks of it perfect. And as there is no faith here without ſome unbelief, no repentance without ſome impenitency, no watchfulneſſe without ſome ſecurity, no contrition without ſome hardneſſe, no ſelf-denyall without ſome ſelf-ſeeking; So no love to the Brethren without ſome want of Love to the Brethren, no marks of true Love without ſome imperfection and falling ſhort, and no marvell, becauſe no ſpirit without fleſh, no grace without corruption. Feeleſt thou then thoſe contrary corruptions, thoſe roots of bitterneſſe in thy heart, if thou warreſt againſt them through the ſtrength of Jeſus Chriſt, and endeavoureſt to have thy love every way ſuch as hath been deſcribed, then God looks upon thee, and would have thee to look upon thy ſelfe as a lover of the

Brethren. As long as thou art in this world, thou ſhalt have cauſe to walk humbly with thy God, becauſe of the great imperfection of all thy graces, and of thy love to the Brethren among the reſt, and ſtill thou ſhall have fleſh and corruption to war againſt all the powers, parts, & acts of thy inward man. Let there be but a reciprocall warring of the ſpirit againſt the fleſh, *Gal.* 5.17, ſo ſhall thou paſſe in Chriſts account for a ſpiritual, not for a carnall perſon. Neither do I ſay, that thou muſt alwayes finde a perpetuall conflict or battell between the fleſh and the ſpirit, or otherwiſe no ground of aſſurance. The Apoſtle ſpeaks of warring, not of conflicting or fighting: there is alwaies *bellū*, though not alwaies *prælium*, between the fleſh & the ſpirit. The new man dare not make peace with the old man, nay nor agree to a ceſſation of Armes with him, dare not allow or approve corruption, nor allow the neglect of means and endeavours. Yet the new man is ſometimes taken napping and ſleeping, ſometime aſſaulted and ſpoiled, and bound hand and foot, he may be carried away as a poor priſoner; but Chriſt will again relieve his own priſoner, and ſet him in a freſh military poſture againſt Sathan and ſin.

I hope I have now ſo far ſcattered thoſe miſts & clouds caſt by Antinomians, and ſo farre extricated a poore ſoul out of thoſe doubtings into which they would drive it, as that a Beleever may knowingly and confidently ſay, I love the Brethren fincerly and unfeignedly, and hereby I know that I have paſſed from death to life; which is a good and ſure argument, whether we conſult ſcripture or the experience of Saints.

CHAP.

CHAP. XXII.

Of the true, reall and safe Grounds of encouragement to believe in Jesus Christ.

OR,

Upon what warrants a sinner may adventure to rest and rely upon Christ for Salvation.

THere are some Divines abroad who condemning Arminianisme (and much more Pelagianisme) yet have not adhered to the orthodox Doctrine asserted by the most approved Protestants writers and received by the best reformed Churches against the Arminians, in the article concerning the death of Christ. These have found out a midle and a singular way of their owne, that Christ died for all men conditionally, *viz*, if they shall believe in him, that he hath redeemed all upon condition of Faith. One of their arguments is because otherwise we cannot encourage sinners to believe nor satisfie a troubled conscience, nor keep it from desparing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and so for himself) Mr *Moore* hath written a tractat of the universalitie of Gods grace, and of Christ dying for all men: as himself expresseth in the title of his Book. Tis also one of Mr *Saltmarsh* his encouragements which he gives to sinners, that Christ died for sinners *as sinners*, as hee speaks, whereupon it followeth (according to the rule, *à quatenus ad omne*) that he died for all sinners.

This Chapter was left by the Author not perfected. Yet so much as is in the copie is printed for the readers ædification, and to stirre up others to prosecute the like purpose, and in the meantime to make the best use of these.

Surely this is not the way (as is pretended) to ease and encourage the troubled and terrified conscience. Neither can they by their principles minister solid comfort to a sinner, tempted to despair of mercy. All the scrupulosity and unsatisfaction of conscience which they object against our Doctrine

dine (that Christ died not for all, but for the Elect only whom the Father gave him) followeth as much yea more (as I shall shew afterwards) upon their own way. First of all when they give comfort and encouragement to sinners upon this ground, that Christ hath dyed for all upon condition of faith, tis to be remembred that *conditio nihil ponit in re*, the generality of men can draw no result from the death of Christ (as it is set forth by their Doctrine) but that Christ hath by his death made sure this proposition, that whoever believes on him shall be saved, or that all men shall be saved, if all men believe: Now a conditionall proposition is true in the connexion of one thing to another, (if this be that shall be) although neither the one nor the other shall ever have an actuall existence. If Satan and wicked men get their will, Christ shall have no Church on earth, if the Elect fall away from faith and obedience they shall perish, If the damned in hell had place and grace to repent and to believe in Christ, they should be saved, or the like. So what solid comfort can the soul have from that conditionall proposition (which is all the encouragement they do or dare give from the death of Christ, to all men) all men shall be saved by Christ if they believe on him. Is it not as true and as certain, (may a sinner think with himself) that no man on earth shall be saved, if no man on earth believe, and for my part, if I believe not I shall be damned? If all this hang upon the condition of my believing (saith the troubled conscience) why then, hath not Christ merited to me, and will hee not give me the grace of believing? That new Doctrine answereth that Christ hath merited faith and gives the grace of believing not to all, but to the Elect only, that God hath in his eternall decree, intended to passe by in the dispensation of his grace, the greatest part of mankinde, and to keep back from them that grace without which he knowes they cannot believe on Jesus Christ: That though Christ meant that all men

should

should have some sort of call to believe on him, and should be saved upon condition of their believing; yet he had no thought nor intention by his death to procure unto all men that grace without which they cannot believe. This doctrine of theirs while it undertaketh to comfort all men and to encourage all to believe, it tels them withall upon the matter that all cannot be saved because all cannot believe, that God will not give faith, and so not salvation either, unto millions of sinners. What comfort is it then to know that all shall be saved, if all believe, when men are told withall, that all shall not, cannot believe, and so shall not be saved? This latter they hold as well as we, therefore their universall comfort taken from Christs dying for all men upon condition of Faith, amounts to as much as nothing.

The true and safe grounds of encouragement to faith in Christ are these. First, Christs all-sufficiency, if he will he can, He *is* able to save to the uttermost, *Heb:* 7. 25. art thou a sinner to the utermost, his plaister is broad enough to cover the broadest sore. As Gods mercy, so Christs merit is infinite, and the reason is, because the blood is the blood of God as well as of man, *Act:* 20. 28. This is a good strong foundation of comfort, if a soule convinced of its own sinfull estate, and of the vanity of creature comforts, doth so farre settle its thoughts upon Christ that as he is the only Saviour so an all-sufficient Saviour. Then is the sinner so far encouraged (which is no smal encouragement) as to resolve there is vertue enough in the blood of Christ to cleanse my crimson sins, even mine. There is no help for me out of Christ, but in him there is help for all that come unto God by him. Tis a great part of true faith to believe that Christ is able and all-sufficient. Therefore he himself said to the blind men, Mat. 9. 28, 29. *Believe ye that I am able to do this? They said unto him, yea Lord, then touched he their eyes, saying according to your faith, be it unto you.* He that said

ſaid, *Lord if thou wilt thou canſt make me clean,* was not re[jected] by Chriſt as an unbeliever, but he got from him a goo[d] ſwer, *I will, be thou clean, Mat:* 8.2,3. So every poor ſinner comes unto Chriſt alſufficient, and believing that Chriſt Chriſt only can purge him from all ſin and ſave his ſoul, [is] a true, though imperfect faith, and is in a faire way for Salv[ation]. There is many a true believer, whoſe faith cannot as yet riſe ſo high as to ſtay and reſt upon the good will and love of Jeſus Chriſt to him in particular: But the ſoul believes the alſufficiency of Chriſt, and that he only is the *Saviour*, and ſo cometh and draweth near unto God by and in Chriſt, as the *ſummum bonum* which he values above all things; and this his faith, although it hath not yet attained to a particular recumbency on the love of Chriſt to him is a true faith, which Chriſt will not deſpiſe.

Secondly, Chriſts intention to die for all men and for the whole world, that is for all ſorts of ſinners in the world, and ſo for ſinners of my kind, may every poor ſinner in particular think with himſelf. Here is an univerſall encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and alſufficiency of Chriſt, which I ſhall make good from Scripture, for he hath died for all ſorts of perſons, there is no condition excluded. For this I take the 1 *Tim:* 2.6. *Who gave himſelf a ranſome for all*; ſo ver. 4. *who will have all men to be ſaved.* The meaning muſt needs be of all ſorts, not of all perſons. For beſides that the Apoſtles *all* can be no more then Chriſts *many*. *Mat.* 20.28. *the Sonne of man came to give his life a ranſome for many*; this very Text hath aboundance of light to give it ſelf, if we look to the context either before or behind; before there is an exhortation to pray *for all men, verſ.* 1. which although the Armi[nians] make an argument that all men is meant of all perſons and not only of all ſorts, both in that verſe and *verſ:* 4. *&* 6. becauſe

becauſe ſay they we ought to pray for all men univerſally *pro omnibus generũ*, & not only for all ſorts; yet tis indeed an argument of partiality. For to pray for all men without exception of any perſons, is commanded. *Jeremiah* was commanded, but we find the contrarie commanded, to pray or make intercеſſion for the obſtinat, incorrigible Jews, *Jer.* 16. & 11. 14. & 14. 11. God would not have *Samuel* to mourn for after he was rejected of the Lord, 1 *Sam.* 16. 1. and we ought not to pray for ſuch as ſinne unto death, *i. e.* the ſin of blaſphemy againſt the holy Ghoſt, 1 *Joh.* 5. 16. *Paul* is ſo far from praying for *Alexander* the copper-ſmith, that he imprecats the vengeance of God upon him, 2 *Tim.* 4. 14. wee may not pray for the Pope who is the great Antichriſt and ſonne of perdition; neither may we pray for, but againſt Babylon, eſpecially after the people of God are out of her. We are bidden pray for our enemies, but not for the malicious incorrigible enemies of Chriſt. Wherefore when the Apoſtle bids us pray *for all men*. His meaning is, that we ſhould exclud no degree nor kind of men great or ſmal, Jew or Gentile, bound or free, *&c.* and ſo he doth upon the mater explain himſelf in the very next words, *for Kings and for all that are in authority*, he ſaith, not for *all Kings*, but he will not have us exclude Kings nor Queens as ſuch from our prayers, nor any other ſubordinat Rulers. When he ſaith *all that are in authority*, he means any kind of lawfull authority; for we may not pray for thoſe who are in any unlawfull or uſurped authority in the Church, Archbiſhops, Biſhops, Deans, Archdeacons, *&c.* which prayer were an approbation of their unlawfull callings in the Church. I doe not ſay that we may not pray for the perſons of any Archbiſhops, Biſhops, *&c.* but we may not pray for them as clothed with ſuch an office or authority, as we are there bid pray for Kings *quatenus* Kings, that we may live under them a quiet and peaceable life in all godlines and honeſtie,

sty: so that a King or Emperour as he is clothed with such authority may not be excluded from our prayers. [illegible] individually look upon all Kings and Emperours per[illegible] that we ought to pray or numerically, so it cannot [illegible]ity, otherwise the ancient Church had for all that are in A[illegible] to pray for *Julian* the apostate. been [illegible]

Again, if we look to that which (there) followes after we find *vers:* 8. *I will therefore that men pray every where* (or in every place) lifting up holy hands. What means he by ἐν παντὶ τόπῳ? He means not in every individuall place without exception, for this were neither possible (because there are many places in which there are not, neither can be any to pray) nor fit, because we ought not to pray with lifted up hands in the streets or in the mercat places, there are fit places both for publick and privat prayer, and there are also unfit places either for privat or pnblick prayer. The meaning therefore is, that the worship of God is not restricted to Jerusalem, now under the new Testament. *Jo:* 4. 21. 23. But that any place being otherwise convenient and fit for prayer, is sanctified for Prayer, and that Prayer made in any such place is no lesse acceptable to God then the prayer which was made in the Temple of Jerusalem. And now why should we not understand πάντας ἀνθρώπους, *vers:* 4. and ὑπὲρ πάντων, *v:* 6. even as ἐν παντὶ τόπῳ, *vers:* 8. and the rather if we consider what is interlaced, for the Text runs thus, *who gave himself a ransome for all to be testified in due time, whereunto I am ordained a Teacher of the Gentiles in faith and verity. I will therefore that men may pray every where.* Whereby it appears that the Apostles plain scope is to take away that difference between Jew & Gentile, and to intimate that we must pray for all sorts of persons, because Christ died for all sorts of persons, and will bee worshipped in every nation under the Heaven. So that *Beza* did fitly expresse the sense when he rendered *vers:* 1, 2. 6. *pro*

qui-

quibusvis, vers. 4. *quosvis,* and *vers.* 8. *in quovis loco,* to note an universality of kinds, not of individualls. *Grotius* also on *Mark.* 9.49. noteth the same thing, that πᾶς, is used for *quivis,* not only in the new Testament, but by *Aristophanes* and *Sophocles.* Lastly, I know no reason but our Translatours should have rendered, 1 *Tim:* 2.4. *who will have all manner of men to be saved,* and *vers:* 6 *who gave himself a ransome for all manner of men,* as well as *Mat:* 4.23. they render πᾶσαν νόσον, *all manner of sickness,* *Mat* 12.31. πᾶσα ἁμαρτία, *all maner of sin,* and *Acts* 10.12. πάντα τὰ τετράποδα, *all maner of foure-footed Beasts.*

In the same sense I understand *Heb.* 2. 19. *that he by the grace of God should taste death for every man,* ὑπὲρ παντὸς: which phrase the apostle rather useth to the Hebrews, to wear out that common opinion of the Jews, that the Messias was only to be a Saviour to them, as under the Law the Sacrifices were offered only for the sins of the congregation of Israel. Howbeit I may further adde for clearing this Text. 1. Seeing the Text hath no more but ὑπὲρ παντὸς, that is, (as the Tigurine rightly rendereth the letter of the Text) *pro omni,* we may well supply it thus, ὑπὲρ παντὸς υἱοῦ, *pro omni filio,* not *for every man,* (which though it be the expression of the English Translators cannot be necessarily drawn from the originall) but for every son, whether Jew or Gentile, *i.e.* for every one predestinated to the adoption of children, which I confirme from the two next verses (both of them having a manifest connexion with *v:* 9) for these all for whom Christ tasted death are called *many sons v:* 10. and *they who are sanctified,* also *Brethren, vers:* 11 See the like phrase *Mark* 9.49. πᾶς γὰρ for every one shall be salted with fire, *i.e.* every one who shall enter into life: for this sense is to be gathered from the *v.* 43, 45. 47. and when it is said, 3 *epist: John v.* 12. *Demetrius hath good report of all men,* we must either understand all the Brethren, or make some such restriction of that universall expression, ὑπὸ πάντων, for most men

in the world knew not *Demetrius*. So *Luke* 16. 16. *from that time the kingdome of God is preached, and every man preſſeth unto it*, πᾶς εἰς αὐτὴν βιάζεται. Now therefore there can be no further of ὑπὲρ πάντος, in that Text to the Hebrews, then in theſe other texts here cited. 2. It may be alſo ſupplyed thus, ὑπὲρ παντὸς ἔθνους or λαοῦ, and tis in it ſelf true that Chriſt taſted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth bleſſed, *Act.* 3. 25. Gal. 3. 8. that is, the Elect of all the Nations, which upon the matter comes to one and the ſame thing with the former ſenſe, although the former expreſſion ſuteth better to the context: yea although it had been ſaid that Chriſt taſted death ὑπὲρ παντὸς ἀνθρώπου, *for every man*, (which is not ſaid) yet every man could be here no more then *all men*, *Rom.* 5. 18. *as by the offence of one judgement came upon all men to condemnation; even ſo by the righteouſneſſe of one, the free gift came upon all men unto Juſtification of life*. Wherein the ſecond branch, *all men*, εἰς πάντας ἀνθρώπους, is no more, and can be no more, but all who are in Chriſt, or all regenerat and juſtified perſons. For 1. by theſe *all men* the Apoſtle underſtands (as is manifeſt by comparing this with the precedent verſe) *they which receive abundance of grace and of the gift of righteouſneſſe*, and he addeth concerning them, that *they ſhall reigne in life by one Ieſus Chriſt*. 2. The compariſon between Chriſt and *Adam* clears it, for they are both ſet forth as publick perſons, all who are in *Adam* are actually involved into the ſentence of Condemnation, and all who are in Chriſt are actually tranſlated from the ſtate of condemnation into the ſtate of Juſtification. But I proceed.

Another Scripture which hath been underſtood for Chriſts dying for all men, being indeed meant of all ſorts, is 1 *Jo.* 2. 2. *And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world*: which is to be expounded by that promiſe made to *Abraham*, that in his ſeed all the families

or kinreds of the earth should be blessed, *Act.* 3.25. *Gal:*3. 8. and by *Rev.* 5.9. *thou wast slain and hast redeemed us to God by by thy blood, out of every kindred, & tongue, and people, and nation.* So *Rev.*7. 9. after the sealing of a hundreth fourty and four thousand out of all the Tribs of Israel, 'tis added, *After this I beheld and lo, a great multitud which no man could number of all Nations, and kindreds, and people and tongues stood before the throne and before the Lamb, clothed in white robs, and palms in their hands.* For which cause also the news of a Saviour are called good tydings *to all people*, or to *every people*, *Luke* 2.10. So the Apostle *John* who was of the Jews, tells us there that Christ is a propitiation, not only for the sinnes of himself, and of others of his Nation, who were then believers, but likewise for the Elect of all Nations and all the World over.

To the same purpose tis said, *Joh.* 3.16 *for God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* Where ὁ κόσμος is of no larger extent then πᾶς ὁ πιστεύων, which the Tigurine rendereth, *omnis qui credit*, not *quisquis*, *that every one who believeth in him should not perish*, so that *every one who believeth* is an exegesis or explanation of the word *World*. Howbeit if any like better the ordinary reading, *that whosoever believeth*, it comes in the issue to the same thing. For tis a great mistake to think that the world here is a *genus*, which is divided in believers and unbelievers, and that the word whosoever is added in reference not to the world before mentioned, but only to one kinde or sort of the world. Which (by the way) is also inconsistent with their principles who hold that Christ dyed for all, to purchase life to all, upon condition of believing; for if so, there can be no partition here of the world but the latter branch as large as the first. But if there be any partition here of the world, (I say *if there be*, for the Text may be understood, *exegetice*, not *partitive*, as I have

ſhewed already, it is not *partitio generis in ſpecies*, but *totius in partes*, that is, the world which God loved is not divided into believers and unbelievers, but by the world is meant the elect of all nations, and this whole world is ſubdivided into its parts by the word *whoſoever*, that is, whether Jew or Gentile, whether Barbarian or Scythian, whether bound or free *&c.* For this, the Apoſtle explaineth the very ſame words, πᾶς ὁ πιστεύων *Rom.* 10.11,12. *Whoſoever believeth on him ſhall not be aſhamed, for there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.* So *Gal.* 3.28. *Col:* 3.11. *Act.* 10.34,35. And though ſome have with much ſcorn ſet at nought that expreſſion, *The world of the Elect, i. e.* the Elect of all the world, yet it will puzle them to give any other ſenſe to *Jo:* 6. 33. where tis ſaid, that Chriſt *giveth life unto the world*, or to *Jo.* 16.8. where the Spirit is ſaid to convince the world of ſin, of righteouſnes & judgement, or *Jo:* 17.21. where Chriſt prayeth, *that the world may believe*, and the Father heareth him alwayes as in other petitions, ſo in this.

The third incouragement to believing is, that Jeſus Chriſt hath died, as for perſons of all ſorts and conditions, ſo for the expiation of all ſorts, and all manner of ſins, and hath plainly aſſured us, that *all manner of ſin and blaſphemy ſhall be forgiven unto men.* *Mat:* 12. 13. he excepteth only one kinde, *but the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.* Where *exceptio firmat regulã in non exceptis*; this being the ſole exception, maketh the general promiſe the ſurer, that not ſome ſorts only, but all ſort of ſins, yea of blaſphemies, not only may, but ſhal be forgiven unto men. Now to be clear concerning that one ſin excepted. 1. Tis not properly any ſin of the ſecond table, but of the firſt, & is therefore cal'ed *blaſphemy*. 2. Tis not every blaſphemy, for any other blaſphemie is declared in that text to be pardonable. 3. Tis a wilfull blaſphemy con-

contrary to the illumination of the holy Ghost and knowledge of the truth once received, *Heb*: 6.4. & 10. 26. For which reason *Pauls* sinne when he blasphemed the name of Christ and was exceedingly mad against it, was not the blasphemy against the holy Ghost, because he did it ignorantly. If *Peter* had at that time sinned *Pauls* sin, it had been the blasphemy against the holy Ghost and so unpardonable, for it wanted nothing, but knowledge and illumination to make it that unpardonable sin, which the Apostle himself, 1 *Tim*. 1. 13. doth intimat. 4. Neither is it every blasphemy against knowledge, but such as is joyned with a hatred of Christ, so farre that if they could they would pull him down from Heaven and crucifie him again. There was mercy for these who crucified Christ ignorantly, but no mercy to those who would do it knowingly. Moreover, although they cannot get Christ himself again crucified, yet they revile, reproach, disgrace and persecute him in his Members, Ministers, Ordinances, and all the wayes they can put him to shame and dishonour. Now there are two sorts of these who sin by blasphemy against the holy Ghost. Some do not professe Christ and the truth of the Gospell, yet maliciously and against their knowledge reproach or persecut it. So the Pharisees *Mark*: 3. 28, 29, 30. in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospell, and truth, yet fall away to be malicious enemies thereunto, against their knowledge. Such a one was *Judas*, neither is there any thing to move us to think that *Judas* did not blaspheme the holy Ghost, except that he repented himself afterward: But there is nothing in Scripture against the possibility of a desperat repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed againe, *Heb*. 6. 6. That all sin, 1 *Joh*. 1. 7. *i*, *e*. all manner of sin is purged away by the blood of Christ, and none-

nement made for all ſorts of ſinners, was alſo ſignified, both by Chriſts healing all maner of diſeaſes among the people, *Mat:* 4. 23. and by *Peters* viſion of *all manner of four footed beaſts, and creeping things, and fowls of the Aire,* let down as it were in a ſheet from Heaven to be killed, and eaten, *Act:* 10.11,12.

So that as the promiſe of Mercy and free Grace comes home not only to thy nation and to perſons of thy condition, ſtate and degree, yea and to thy kindred and Familie, but alſo to thy caſe in reſpect of ſinne, it comes fully home to ſinners of thy kind or caſe, it tendereth Chriſt even to ſuch a ſinner as thou art.

Fourthly Chriſt receiveth all who come unto him, and excludeth none but ſuch as by their unbelief exclude themſelves. Joh: 6.37.

Fifthly it is an incouragement to believing, that we are commanded to believe 1 John. 3.23. *and this is his commandement, that we ſhould believe in the name of his Son Jeſus Chriſt, and love one another as he gave us commandement.*

Obſerve the ſame authoritie that commands us to love one another, injoynes alſo that we believe on Chriſt.

But if any ſhall ſay, I cannot believe, I have no ſtrength nor Grace to believe, I anſwer, (and let this be the ſixt incouragement to believing) That God ſets foorth himſelf to be the *giver of faith* Eph. 2. 8. Phil. 1.29. and his Son to be *the author and finiſher of our faith.* Heb. 12.2.

If it be objected, I know it is ſo indeed. But God works faith only in the Elect, and I know not whether I be Elected or not. I anſwer, thou art diſcharged (in this caſe) to run back to Election (which is Gods ſecret) and art commanded to obey the revealed command, according to that of *Deut:* 29. 29. *The ſecret things belong unto the Lord our God, but theſe things which are revealed, belong unto us and to our Children, that we may do all the*

the words of this Law. And therefore seeing we are commanded to believe in God and hear that he is the Author and finisher of Faith; Say with Augustine, Da domine quod jubes & jube quod vis. And with the Disciples, Lord increase our faith Luke 17 5. or with that man in the Gospell I believe Lord help my unbelief Mark 9. 24. and request him who hath promised to give the Spirit of Grace and Supplication that we may look on him whom we have pierced Zech. 12. 10. to lighten your eyes lest ye sleep the sleep of death Psal 13. 3. For this looking on Christ promised in Zechariah is nothing else than believing on him. As the looking on the brazen Serpent who was the type of Christ, is accomplished when we believe in Christ, who was typified thereby; As is to be gathered by comparing John 3. 14. 15. with Numb. 21. 8.